AN

ESSAY

ON THE

Education of Children,

In TWO PARTS.

PART I. On forming their BODIES.
PART II. On improving their MINDS.

WITH AN

Appendix concerning their Diſeaſes.

Tranſlated from the GERMAN of

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THE

PREFACE.

THE education of children is a matter of ſo much importance, that it was a long time before I could reſolve; and though I now make a beginning towards it *, yet it is not without doing myſelf a kind of violence. Things, which on firſt ſight appear to be the moſt eaſy, are oftentimes the moſt difficult: and things, of which every one ſpeaks, are often ſuch as few are capable to ſpeak of to

* The firſt part was publiſhed ſome time before the ſecond.

the purpoſe. There can't be a greater proof of ignorance than to think a ſubject of this nature to be trifling and unimportant. For my part I believe, that the prudence of a Mazarin, the penetration of a Newton, the wit of a Fontenelle, and the virtue of a Socrates, are far ſhort of what is requiſite for laying down a ſet of perfect rules for the education of children: nay, I am apt to think, that a prince, who was capable of introducing the beſt method of education among his ſubjects, would juſtly deſerve more triumphal arches than if he conquered all Europe. Can it then be any wonder, that it is with a trembling hand I attempt to delineate the rules of this art, and that I advance ſo ſlowly in a ſubject, in which it

is ſo very eaſy to take a falſe ſtep; by which, when once taken, a number of teachers, blindly following, may be miſled, and innocent children irretrievably ruined? Practical errors are always more dangerous than ſpeculative; and one Machiavel has done the world more harm than ten ſuch atheiſts, ſuch as Spinoſa. I readily allow, that a ſkilful tutor muſt underſtand the human heart far better than it is deſcribed to us in metaphyſical treatiſes: and, therefore, I am perſuaded, I might have done more prudently, had I kept to my uſual trifling employments, than to have ventured to write on ſo important a ſubject: eſpecially, as we are in no want of writings of this kind. Though it muſt be allowed, that in moſt of them a ſpirit of ſimplicity,

or rather puerility, prevails to a degree that cauſes diſguſt. Some have deſcribed their tutor with the courtly pen of a Gratian; while others have drawn him a profound mathematician; and, according to theſe, a man muſt be a demi-god to teach children but the elements of a language. But no one, perhaps, has laid down the ground-work for forming the future happineſs of mankind in a more natural and eaſy manner than the great Mr. Locke. The example he has ſet has emboldened me to attempt treading in his ſteps. Phyſicians provide for the bodies, and philoſophers for the minds of children: and hence it is that but half the man is commonly provided for. My office and ſtation in life engage me to combine both theſe.

Mr.

Mr. Locke has done ſo, and to me it appears ſcarce poſſible to purſue the road he has marked out by this double light, which he has afforded us, without advancing a few ſteps farther than he has gone. We will therefore begin with conſidering the cure of the bodies, then enquire how we ſhould form the minds, of children; and laſtly, by way of appendix, ſhall add ſomething concerning their diſeaſes.

THOUGHTS

ON

EDUCATION.

PART I.

ON FORMING THE BODIES OF CHILDREN.

HAPPINESS, according to philoſophers, conſiſts in a ſtate of uninterrupted pleaſure; pleaſure, in an intuitive knowledge of perfection. Children, therefore, in order to a ſtate of happineſs, muſt be brought to a ſtate of perfection, which conſiſts in the agreement or concurrence of various things to promote a certain end, and regards either the ſoul or the body. Perfect happineſs, therefore, is the ſupreme happineſs of both. I write in the character

of a philoſopher only, without pretending to meddle with theological conſiderations, as we muſt become men before we become Chriſtians. The happineſs of the body conſiſts in health and long life; of the ſoul, in the poſſeſſion of wiſdom and virtue; and of the external circumſtances or ſtate, in the enjoyment of honours, riches, and pleaſures. Experience ſhews theſe things are diſpenſed in very different degrees. Let us enquire into the reaſons; we may thence be enabled to draw the outlines of a perfect man. And here I muſt carry up my reflections as high as the act of generation, and ſhew its influence both on the bodies and minds of children; as the water is oftentimes muddy, only becauſe it comes ſo from the ſource.

I WILL not detain my readers with the many extravagant notions men have, at all times, entertained about this myſtery of nature; as, in particular, that the male and female ſeed, like acid and alcaline ſalts, coming mutually to ferment, give riſe to the firſt vital motion. This miſt of ignorance is at length happily diſpelled, and only three veils remain

remain to be drawn back in order to a view of the naked truth: view, did I ſay? no; I mean only a nearer approach thereto, as we can never hope to attain to a full view. Phyſicians differ as to the order of placing them: this is matter of indifference to us, as we ſhall conſider them without regard to any order.

THE generality of phyſicians imagine, (I ſay imagine, not prove it) that the entire body of the child pre-exiſted in the ovary of the female, and began to live on being put in motion by a certain ſubtle matter contained in the male ſeed: others, that the animalcula obſervable in the male ſeed are in the ovary transformed to men: and others again, that the ſoul, extant in the male ſeed, forms out of this matter a body which ſhe afterwards occupies and animates. None of theſe opinions appear to me to have the leaſt degree of probability; and on peruſing Buffon, I ſeem only to drop out of one dream into another. The following account can be conſidered in no other light. "Each organical part, ſays he, of the human body contains

other organical parts, which, collecting together in the matter called the ſeed in both ſexes, unite without the intervention of an intelligent being, by a very ingenious combination, to form the body of a man."

AMIDST ſuch uncertainty and darkneſs overſpreading the doctrine of generation, it might ſeem riſking too much to deduce any principles therefrom in regard to the health of the future child: but happily this darkneſs prevails in the ſyſtems of philoſophers only, not in the inconteſtible experience of facts obſervable in generation. On the latter, not the former, we are to ground our concluſions. To theſe facts we may in the firſt place refer, that both parents were at the time of the act of generation perfectly ſound and healthy, the mother particularly ſo during her pregnancy; for almoſt all diſeaſes may be propagated to children. A freſh motive this to the careful obſervance of the rules of ſobriety, as the tranſgreſſing them not only brings unhappineſs on the parents, but entails it on their poſterity. Now ſuppoſing both parents perfectly ſound, but paſt the proper age, they will

will contribute but little to the ſtocking the world; and then, ſuppoſing them ſound, and of the proper age, but the huſband to have made too free with his conſtitution in his younger years, we cannot expect the children will be ſound and healthy: nay, ſuppoſing all the particulars, I have juſt mentioned, to be obviated, yet, if the conjugal embraces are performed with a kind of indifference or reluctance, the body or mind of the child will be influenced thereby.

In the act of generation it is not enough that all the requiſite circumſtances have concurred; the mother alſo, during her pregnancy, is bound to the obſervance of ſeveral duties: as that, in the beginning of her pregnancy, ſhe carefully avoid all violent paſſions, all extravagant ſallies of the imagination, in order not only to prevent a miſcarriage, but to preſerve the child from diſtempers and marks. Though in our days ſome great men ſeem inclined to deny the influence of the mother's imagination, I cannot prevail upon myſelf to adopt their opinion, after the many inſtances the world has had of this

influence; and after what I myſelf have in part ſeen, I doubt not its poſſibility. May we not aſſume it as a phænomenon, juſt as we do one body's putting another in motion by impulſe, without being able to account for the manner. This is not the place to prove it; I in this appeal only to experience, and hold the influence the mother's imagination is ſaid to have on the child to be greater than is commonly imagined. Mothers, therefore, eſpecially in the beginning of their pregnancy, ſhould ſtudy calmneſs of mind, and procure to themſelves pleaſing ſenſations, grounded on innocence and virtue. The Chineſe take care to hang the apartments of their pregnant women with fine pieces of painting, and to entertain them with ſongs which treat on virtuous ſubjects. This cuſtom, I own, I greatly approve.

WOMEN ſhould at no time be more on their guard againſt the uſe of medicines than when with child, and yet they are never leſs ſo. When in the leaſt out of order, recourſe is had to a cordial; when looking pale and wan, the doctor preſcribes ſomething; when coſtive,

coſtive, pills or a glyſter; in flatulencies, a carminative, which cauſing heat, a precipitating powder, or abſorbent; when plethoric, the opening a vein; the plethora returning, the bleeding to be repeated; in a fluor albus, a multiplicity of medicines. Did mothers but conſider, that a regard ſhould be had not only to their own but to the health of the child, that the child may be well at the time they themſelves are ill, and laſtly, that ſo tender a body cannot ſo well bear the rough operation of medicines, they would, doubtleſs, be more cautious, and rather bear a little inconvenience or diſorder than cauſe a greater to the tender infant. Do we not obſerve poor people bear the healthieſt children, without other medicine than their common coarſe fare, and labour? nay, that children are longer lived the leſs the mother during her pregnancy has indulged herſelf in eaſe and inactivity? Men would be mending the order of nature, without conſidering that it is the order of God.

We at length ſuppoſe the mother delivered. The young gueſt coming all over greaſy and ſoiled into the world, it is fit he ſhould be

waſhed; a cuſtom almoſt univerſally prevailing, but performed differently in different countries. In Siberia, and other northern countries, they lay the new-born child in the the ſnow, and bring it to the breaſt when almoſt ſtiff with cold. The firſt ſtep we take into this world is irkſome enough, without adding to it by ſo harſh a treatment. the bare preſence of the air, 'till then unfelt, is grievance enough. Others, from the cuſtom of their country, and a more gentle method of bringing up, bathe their new-born children in cold water. But what need to make their entrance into the world ſo very diſagreeable? as they may be bathed in lukewarm water, or in milk juſt from the cow. I entirely diſapprove the waſhing in diſtilled waters, as cauſing pain and ſmart, and bracing the fibres too much. Warm wine is a much gentler means; but to this I always prefer lukewarm water or milk.

The new-born gueſt would, after all, be well pleaſed, if left to his freedom, and not condemned to fetters he never was uſed to. The effects of an unaccuſtomed air and bath are

are ſcarce over, but he is wrapt up like a mummy, his arms and feet ſwathed in bands and rollers, as if his eſcape was apprehended. "The child, ſays Mr. Buffon, is ſcarce out of the womb, and hardly begins to enjoy the freedom of moving and ſtretching its limbs, but it is fettered anew, its head bound tight *, the feet ſtretched out, the arms laid cloſe to the ſides, and ſwathed with bands and rollers as ſcarce able to move; happily, not quite ſo tight as to hinder reſpiration, nor without the precaution of laying it on its ſide, to favour the diſcharge of the water at its mouth." Is it not the far more preferable practice to cover and cloath children without ſwathing? The Siameſe and Japaneſe, the Indians and negroes, the ſavages of Canada, Virginia, and Brazil, and moſt of the inhabitants of South-

* The principal uſe of the external ear is to gather and convey a greater quantity of tremulous air to the auditory paſſage, thereby to heighten the ſound. And hence the ears of the ſavages, among whom nature is leſs tampered with, ſtick out farther from their heads than thoſe of Europeans; which, either from cuſtom, or an imagined comelineſs, are clapt cloſe to the head by the uſe of caps, by which means the hearing is marred. Kruger, Nat. Philoſoph. ſect. 353.

America,

America, lay their children naked in cotton, in hammocks or cradles, covered and lined with furs. This practice, I am perſuaded, is ſubject to fewer inconveniences than ours. Swathing muſt confine the bodies of children tight, and give them pain. The efforts they exert to ſet themſelves at liberty may do more harm to the make of their body than any uneaſy poſture they can poſſibly put themſelves in. Swathing may be compared to the ſtrait lacing our young women with ſtays, which, being contrived to ſet off the ſhape, and prevent deformity, cauſes more unſhapelineſs and deformity than it ever prevents.

As the efforts which ſwathed children exert to diſengage themſelves from their bondage may prove pernicious, ſo may the ſtate of inactivity they are thus conſtrained to. Want of motion may retard and cramp the growth of their limbs, and abate the ſtrength and vigour of their body; whence children, who have had the free uſe of their limbs, muſt be ſtouter and more vigorous. The ancient Peruvians, who alſo ſwathed their children, left their arms at freedom, and when taken out of the ſwathe, laid

laid them looſe in a pit in the earth, lined with cloths, in which they lay up to the waiſt. Thus having their arms at liberty, they could move and bend the body at pleaſure, without falling or hurting themſelves. No ſooner did they begin to make an effort to go, but the breaſt was ſhewn them at a diſtance, in order to entice them. The young Negroes happen ſometimes to be in a much more uneaſy poſture for ſucking: with their knees and feet they claſp round one of the mother's thighs, and hold ſo faſt as to continue hanging without the help of the mother's arms, and taking hold of the breaſt with the hand, continue ſucking, without being interrupted, or dropping off, by the motions of the mother, who all the time goes on regularly with her work. They begin to go at two months old, or rather to creep on hands and feet. This exerciſe gives them ever after the habit of running as faſt in this poſture as on their feet. New-born children ſleep a great deal, but often interruptedly, for the firſt days the greateſt part of the twenty-four hours; muſt be often fed; in the day time ſuckled every other hour, in the night as often as they awake.

awake. Pain and hunger only ſeem to awaken them, as they almoſt always whine and cry upon it. The being confined in the cradle to one poſition, and cramped by the ſwathing, muſt give them pain and uneaſineſs; their excretions alſo wet and often chill them, the ſharpneſs of which frets and galls their tender, and conſequently ſenſible ſkin. In this ſtate the child's ſtruggling proves ineffectual; its feeble efforts have no other relief but in crying. It muſt be ſhifted twice or thrice a day, and even in the night time. The ſavages are not wanting in this article of cleanlineſs, though they have not the conveniency of ſhifting their children ſo often. In North-America they put in the cradle a quantity of the powder which is found in rotten trees; on this they lay the child, and cover it with furs. This powder is as ſoft as down, not uſed out of delicacy or ſoftneſs, but out of cleanlineſs. It drinks up the wet, and in a little time after it is ſhifted for freſh. In Virginia the children are faſtened naked on a board, laid with cotton, and furniſhed with holes for carrying off the excrements.

ANIMALS,

ANIMALS, which give milk to their young, fail not to ſupply them themſelves with this firſt nouriſhment. Only among the human ſpecies we find ſome hard-hearted enough to ſtifle this noble impulſe of nature; as if aſhamed to feed at their breaſt the child they accounted an honour in their womb. In caſe the mother is neither ſickly, nor unfit to ſuckle, ſhe muſt be altogether without excuſe: it will be alledged, the child can be at no loſs, if provided with a proper nurſe, previouſly examined by one or more phyſicians, who give their opinion on the quality of her milk. If the mother is either ſickly or vicious, or ſubject to paſſion, frights, or fits of melancholy, I approve of the cuſtom; but, if healthy, ſober, and virtuous, I can by no means approve it. And even ſuppoſing the milk to have been examined by a phyſician; in this caſe we run a great riſk, and muſt believe the trial was juſtly made: tho' phyſicians often falſely imagine, the milk is ſo much the better the fatter it is; without once reflecting, that ſuch milk loads the child's ſtomach, cauſes loathing, ſickneſs, and reachings, whereby its ſtomach is weakened: or if it keeps the milk on its ſtomach,

mach, and takes it down in large quantities, a difficulty of breathing enſues; both, as the ſtomach is greatly diſtended, and as the fat milk, taken down too plentifully, cannot well paſs thro' the ſmall veſſels of its weak lungs. Its ſtrength is too weak to change it all into blood, hence its body is ſtuffed with water and viſcoſities inſtead of a laudable blood, which fall an oppreſſive load on its breaſt, bringing on difficulty of breathing, and ſuffocating catarrhs. Nay, if this was not the caſe, and did the child turn all the milk into good blood, it would thereby become too fat and full-blooded; whence obſtructions and inflammations eaſily ariſe; eſpecially if tightened too much by ſwathing, or at leaſt the head, arms, and feet, denied their free motion. But ſuppoſing the nurſe's milk the beſt of the kind, and herſelf perfectly healthy, this is not enough; there muſt be a ſound mind in a ſound body. Paſſion turns the milk into rank poiſon, and a vicious heart communicates to this milk the power of effacing the virtuous characters or impreſſions ſtamped by the parents on the child in the act of generation; experience, confirming what

I advance, ſuperſedes any farther proof: we need only more narrowly obſerve ſuch children, as are addicted to vices, which their parents naturally deteſt, and enquire, whether they owe not their riſe to the nurſe. To mention but one particular, ſuch perſons are uſually pitched upon for nurſes, as, by their lewdneſs, have qualified themſelves for that ſtation: and now let any one reflect, whether ſuch a diſpoſition may not be propagated to the child by the milk.

MANY faults are committed in the diet allotted for nurſes: they muſt be high-fed with rich and ſtrong ſoups, milk, and other nouriſhing foods, ſuppoſed to give the beſt milk; be forbid all acid and ſalt foods; be indulged in indolence and eaſe, and muſt guard againſt all violent motions. But the reverſe of all this happens; they grow ſickly; their milk acquires an alcaline acrimony, not only taſting ill to the child, but imparting to his juices a tendency to corruption; which ſooner or later diſplays its noxious effects, and will ſhew itſelf, if it does not before, whenever the children come to be taken with the ſmall-pox or with the meaſles. Nurſes

are

are to be left to a greater freedom; to have coarſer and harder fare allowed them, eſpecially if before accuſtomed to it; and to be much in motion and action; only that their blood ſhould ſettle a little, before they lay the child to their breaſt. Theſe pretended improvements of nature are commonly but real depravations: could otherwiſe ſo many thouſand poor people bring up ſuch numbers of healthy children?

It is quite natural that the firſt milk of the mother ſhould prove very watry and ſaline; the paſſages or ducts, in which it is ſecreted, tranſmitting, before they are ſufficiently dilated, only the thineſt and moſt fluid parts; and this is a medicine prepared by nature herſelf for the child: it brings with it into the world much excrementitious and viſcid matter lodged in its bowels, which cannot but be very incommodious if not diſcharged; and nothing is fitter to promote ſuch a diſcharge than the ſharp milk of the mother; inſtead of which natural medicine, a ſuccedaneum from the ſhops is ſubſtituted. Can the ſcholars of nature hope to be wiſer than nature herſelf?

I HAVE one reaſon more to add, from which, not without ſome degree of probability, the preference of the mother's to a ſtranger's milk may be proved. Phyſicians have ſhewn, that meat and drink, in order to do us good, muſt be changed into the nature of our body; conſequently digeſtion, and the change the chyle undergoes, ſucceed with more eaſe, if the milk taken down has a near affinity to the juices of the child; but what milk can have a nearer than that from a blood the child was maintained by for nine months, and thus the very blood of the child?

IN Holland, Italy, and Turkey, and generally all over the eaſt, children have nothing but milk for a whole year. The ſavages in Canada ſuckle for four or five, and often ſix or ſeven years; but as European women have not generally the quantity of milk neceſſary for their children, they make it up with a pap of milk or water and meal, which the mother or nurſe firſt takes into her own mouth, in order to cool, and then ſmears it into the child's. Not to mention how nauſeous is ſuch a practice, it may beſides prove detrimental

from the teeth and ſpittle of the nurſe, if neglecting to waſh her mouth, or having hollow teeth, which lodge ſtinking corrupted meat, with which the child's ſtomach cannot fail to be ſtuffed. Should a reaching ariſe upon it, ſo much the better; but ſhould it ſlink through the lacteals into the blood, the child falls into feveriſh ſymptoms, into exanthematous, or other eruptions; nay, into more dangerous diſorders, as thoſe from a corruption of the juices are allowed to be moſt ſo. Beſides, we ſhould be ſure ſuch perſons are otherwiſe perfectly ſound, as diſtempers may be propagated by the ſpittle equally as by the milk, if not more ſo, as being more ſubtle and penetrating,; and diſpoſitions, or tempers, full as well as by the milk: and I am perſuaded it coſts trouble enough to ſtifle in chidren the vices that were ſmeared into their mouths with their pap. Particular care is to be had not to provoke ſuch perſons; for if paſſion renders the milk noxious, it converts the ſpittle into rank poiſon, as appears from the bites of enraged animals, which are more venomous the more eaſily they are provoked. But I would have the nauſeous practice either altogether

gether laid aſide, or, if it muſt be continued, never allowed under any commotion of mind; I, however, except hope and joy. Theſe things may ſeem trifles, but trifles are attended with important conſequences: for ſuppoſe a child ſwallows the ſpittle of a woman in paſſion, he directly comes to be choaked, falls into cold ſweats, turns convulſed, and it is well if he eſcapes with his life. It is ſo much the more neceſſary to warn againſt this danger, as it is generally ſo little conſidered, the nurſe's milk engroſſing all our attention.

To ſay ſomething on the quality of this food: we need no proof to ſhew that the ſtomacks of children are weak; but this preſuppoſed, let us only conſider the effects of milk-pap, in a grown perſon, on a weak ſtomack. Such mealy food cauſes flatulencies, attended with anxiety, ſtraitneſs of the breaſt, difficulty of breathing, feveriſh ſymptoms, flying heats, and lapitude. The long-continued uſe of it overcharges the blood with a tough ſlime, cauſes coſtiveneſs, and other ſymptoms, attended with a pituitous inflammation of the

lungs. The application may be eaſily made to children, and no other ſymptoms will be found more common, while fed with pap; which therefore ſhould be diſuſed, or, if uſed, ſome ſyrup of manna or a glyſter adminiſtered, and the nurſe made to eat cummin, aniſe, fennel, and onions, in order to impregnate her milk with a virtue of expelling flatulencies. Viſcid foods, it muſt be allowed, do not neceſſarily produce a ſlime; but this holds only in the caſe of exerciſe and motion, and a good digeſtion, neither of which can be affirmed of a ſucking child. Milk and crum of fine bread is a far better food, when the nurſe's milk is not thought ſufficient: but in this we often deceive ourſelves; for if the child throws up, without being ſick, a milk without any noxious quality, this ſhews it has had too much. It ſhould, therefore, not be ſuffered to ſuck much at a time, but be laid the oftner to the breaſt.

FROM an over anxiety to avoid one extreme, we may happen to fall into another; as in defect of milk, or in the caſe of bad breaſts, or from a ſcruple of employing a nurſe, to attempt

attempt the bringing up the child by hand: for which purpoſe groats boiled in milk are uſed, and put into a ſmall pot, with a ſpout or pipe reaching to the bottom, at which the child ſucks; with ſome ſweet cake, wrapt up in linen, put into its mouth. I have ſeen ſome children thrive very well thus, but others to become meagre and weakly. This method can be conſidered no farther ſerviceable than as employed to make up the deficiency of the nurſe's milk. Such a food, undoubtedly, loads the ſtomach, and affords little nouriſhment. Beſides, cow's milk muſt undergo a greater change in the child's ſtomach than human, loſes its moſt active parts upon warming; and then the ſweet cake cauſes acidities and flatulencies. In a word, it is a nouriſhment unſuitable to that nature, whoſe intentions are ſo often rather perverted than improved by reaſon. It is equally bad, if not worſe, to ſtint as to overload a child: as, in the latter caſe, flatulencies, ſlime, and ſuffocating catarrhs ariſe; ſo, in the former, an acrimony of the blood, and a parched, exſiccated, puny and weakly body, are the conſequence. It is eaſier to evacuate than repleniſh the body, as Hippocrates juſtly obſerves. The

tender veſſels of our body admit not pouring any thing into them at pleaſure, are fine and delicate tubes, which collapſe and fall together when empty.

We confine not our attention only to the food of children. As the air in which they breathe has ſome influence on their health, great caution is taken to ſecure them againſt its cold; an unwarrantable practice this, as being the ſame ridiculous care as keeping a little fiſh out of water for fear of being chilled. The important ſtep a man takes into this world imparts to him all the privileges thereof, of which this is one, the ability to bear the effects of the air. Why then debar him of this privilege? as he is all his life to be encompaſſed with this air, at one time cold, at another warm, now moiſt, again dry. It can be owing to nothing but to an exceſs of tenderneſs, the conſequence of which is an uneaſy ſenſation, ariſing from that which people have attempted to avoid. For the cold of the air, ſo anxiouſly avoided, brings along with it the means that ſecure againſt its own inclemency; the great ſtrength of fibres, imparted by it to the

the child, procures, by means of a briſker circulation, a greater degree of heat, and conſequently the reverſe of its violent impreſſion. This, indeed, may ſeem unintelligible to thoſe who imagine the human body to be only an hydraulic engine, conſiſting of innumerable tubes, in which the wheel is moved without a proper power, conſequently without a ſufficient reaſon; not to thoſe who can diſtinguiſh between the effects of nature and art, who are apprized of the power that moves the animal body, and that the ſenſations are ſuch a power, which ariſe without our knowledge and our will. To ſuch only it will be intelligible, in what manner an increaſed reſiſtance, produced by the cold in the ſolids and fluids, is capable of bracing the heart, the ſource of life. Indeed, nothing more is to be wiſhed, in order to a change of opinion, than phyſicians applying themſelves to the ſtudy of mechanics. From this they would come to underſtand, that the reſiſtance diminiſhes that power, which in animal bodies it encreaſes; come to ſee, that the moſt ingenious conſtruction produced no manner of motion; that all mechanical laws were, indeed, perfectly juſt, but more accurately

rately to be determined, in order to a proper application of them to the human body, in which the will, imagination, and ſenſations, are the ſprings of motion, without which all motion would ceaſe, and only leave a machine, reſembling a water-work, to be carried about by wind. But why engage in a diſpute ariſing barely from ignorance of philoſophy and mechanics, as both theſe ſciences would ſoon put an end to it? We need only appeal to experience, which will teach us, that in order to a healthful ſtate, we need not be brought up like thoſe who are indulged with a bed of down and a warm room, but thoſe, of whom no extraordinary care being taken, are wholely left to their own diſpoſal.

FROM what has been ſaid, the reader may ſee I perfectly approve Mr. Locke's notion, who thinks proper by all means to accuſtom children to the cold. Nature has ſufficiently provided againſt its bad effects; as their pulſe beats quicker than in grown perſons, as in a little man quicker than in a greater, and in a man than in an ox. Thus nature, by a greater degree of heat, provides againſt the danger ariſing

ariſing from the inclemency or annoyance of the cold, which in the caſe of tender limbs would be altogether unavoidable: and as we commonly conſider this tenderneſs of the limbs as it ſtrikes the eye, without conſidering the violent motions produced in them, it is not to be wondered we almoſt generally account cold detrimental to children. In my opinion, no manner of account is to be made of children's running about in the water, and getting wet feet. And if Locke adviſes to waſh their feet in cold water, I have nothing to object to it, only the water not to be extremely cold, nor the feet waſhed when children are heated or ſweating, and when in other reſpects children are kept warm; for otherwiſe the cold muſt be always more ſenſible to thoſe, whoſe ſenſation, as it ſhould ſeem, is proportional to the difference between the heat of the body and the cold of the air. In ſome places people are ſcrupulous of pulling off their children's ſtockings, even in a warm room, or letting them ſleep without night-cloaths. In other places they ſcarce ever have any ſtockings on, and before they can run are led about on a plaſtered or paved floor, and ſuffered to lie in

their bare ſhirts. And I think I have obſerved, that the latter children were not only ſtouter, but not ſo ſubject to coughs, colds, ſmall-pox, and meaſles, as the former. Something more certain might be ſaid on this head, were we furniſhed with exact bills or regiſters of the number of inhabitants, the ſick and dead, and the nature of their diſtempers, from Upper and Lower Saxony. But that this is not owing to diverſity of air, but rather to the manner of bringing up, I hence conclude: becauſe the ſaid diſorders are ſo very rife at Halle in Saxony, the place of my nativity, where bringing up children tenderly is deemed a virtue; but at the Salterns, near Halle, I never obſerved a perſon's face marred with the ſmall pox, becauſe the children there are ſuffered to run about naked and barefooted ſummer and winter, and before they can run, to creep about. No ſooner do they begin to go, but of themſelves they run into the water where it is not deep, or the father out of a cruel wantonneſs throws them in headlong, and when about to ſink pulls them out again, ridiculing them for not behaving better. Thus they learn to ſwim: and as ſwimming is a means not only of ſaving life,

life, but alſo of making the body ſtout and hardy, I judge it not improper to conſider this matter ſomething more cloſely.

THAT the difference between animals living in the air and water is by far not ſo conſiderable as is commonly imagined, may be ſhewn from ſeveral reaſons. Amphibious animals, which live both in the water and on dry land, not only ſhew, it is not quite ſo dangerous to exchange one of theſe elements for the other, nor abſolutely fatal to an animal which draws breath in the air to intermit breathing when under water; but alſo a very natural reaſon may be aſſigned from phyſical principles; for if drawing breath ſerves only to cool the blood, why may not the coldneſs of the water have the ſame effect? And hence the accounts of perſons who have lain under water for hours or days are to me not at all improbable: and nothing is more certain, which experience alſo ſhews, than that drowned perſons, if not lain too long under water, may be brought to life on putting their blood into motion, by rubbing with cloths, warming their ſtiffened limbs, and blowing air into their lungs; of which we

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have many inſtances in the writings of naturaliſts and phyſicians, from experiments made both on men and beaſts. Man lives in air, and dies in water; and the whale, which lives in water, can live as little without air. This its infirmity, obſerved by men, has expoſed it to be bereaved of life. Nay, pearl-fiſhers and divers could not continue ſo long under water, did not its coldneſs in ſome meaſure ſupply the uſe of reſpiration: I ſay, in ſome meaſure; for in other reſpects they would continue therein for ever, but the proportion between the pulmonary artery and vein is the reaſon they cannot hold out longer. Were the pulmonary vein wider than the artery, nothing could be apprehended from diving but the coldneſs of the water. And this is the very reaſon why it cannot be matter of indifference to us to live in water or in air. We muſt have had a wider pulmonary vein, a more watery blood, not ſo violently moved, had nature intended we ſhould reſemble frogs. The whale, whoſe blood moves ſo violently as to be obliged to draw air, might have been amphibious had nature furniſhed it with feet. But thus it is, inability ſets limits to the creatures. We muſt not

hence

hence conclude, that we ought never to venture in the water, as nature has furniſhed us with the means to eſcape any danger from it. This means I beg leave to mention here.

We daily ſee ſwans, ducks, geeſe, bullocks, horſes, &c. ſwim through rivers. The internal heat, ariſing from the violent motion of the blood, renders the water agreeable to water-fowl: their bodies loſe therein not only a great part of their weight, but their feathers alſo contribute to make them lighter than water. Hens, it is true, though feathered, dread the cold, and this prompts them to avoid the water. Nor do the larger animals ever of themſelves go into the water, unleſs conſtrained, or to quench their thirſt, or cool themſelves: and when ſwimming they only continue their uſual motion, or the going on all four; which alſo is the firſt motion of man, 'till the example of others gives him occaſion, and his growth, ſtrength, to go only on his feet. Beſides, it would be natural for a man fallen into the water to run on hands and feet; and this is the very motion a man muſt perform in order to ſwim. We need not wonder, that the motion a man gives himſelf keeps

him

him above water, as according to hydroſtatical principles he loſes much of his weight therein; and barely a large expanſion of the breaſt is ſufficient to make him lighter than water. This is what we obſerve in expert ſwimmers, who by this means ſkim along on the water as ſtrait as a piece of wood.

WHETHER children ſhould be taught to ſwim is a queſtion I have no manner of ſcruple about, as their body will be hardened by the cold water, their muſcles become ſtronger and more brawny, and themſelves be ſecured againſt the moſt dangerous accident that can poſſibly befal them. As to the time when, it is not to be attempted, as any one may eaſily judge, in their tendereſt years, as their muſcles have not acquired a ſufficient degree of ſtrength, nor when fully grown up; but they may make a beginning in their tenth year, eſpecially if before ſuffered to go often into cold water, in order to become accuſtomed to the cold, and loſe the dread of the water.

As to the manner in which children may be taught to ſwim, I adviſe the uſe of bulruſhes, bladders, and the like, which make the body

body lighter than water, as proper ſubſidiary means; but above all I prefer a cuiraſs of cork. Now, if every day your ſon ſwims you cut away an inch of this cuiraſs, he will at length come inſenſibly to learn to ſwim, without knowing how. Should it be aſked, whether young girls ſhould learn to ſwim? for my part, I have no manner of objection to it, and ſee not that any greater harm will befall them than that thereby they will become more healthy and ſtrong.

I HAVE adviſed bathing and ſwimming for children in cold water: in this caſe neither cold nor wet will hurt them, as by an unavoidable motion they come not only to reſiſt the cold, but alſo to promote inſenſible perſpiration. The caſe is quite different, when obliged to ſit ſtill in a cold and moiſt air, to live in a damp room, or in a room too ſmall, and too much crouded. Hereby they come to look pale and wan, on account of an obſtructed perſpiration, and of often drawing-in a noxious moiſture, and to fall into ſeveral diſorders. Yet all this may be remedied, if in ſummer you ſet open the windows; in winter, carefully fumigate with amber, and make uſe of a draught-furnace,

furnace, which is the beſt means to procure a pure air in a room otherwiſe damp. For the like reaſon, children's apartments ſhould be kept as clean as poſſible, and all ſtench avoided, to prevent imparting to the juices of children a tendency to corruption. And this is the more neceſſary in the caſe of young children, as they cannot by running about promote perſpiration, which is the only means to eſcape the noxious effects of a moiſt air, or impregnated with foul vapours.

As, beſides, little children are not capable of giving themſelves extraordinary motion, and yet motion is ſo neceſſary a thing for them, nature has ſupplied them with a means for that purpoſe, notwithſtanding all the bands with which they are confined; and this means is weeping and crying. Pain is the ordinary ſource of both, and both may be as well uſeful as detrimental. By weeping, not only the cornea, or horny coat, of the eye is kept moiſt. but the tears alſo open the noſtrils, and prevent their being ſo readily clogged; an accident, which otherwiſe eaſily happens, and proves very troubleſome to them by interrupting reſpiration.

ration. Crying, which is a very ſtrong motion for a child, not only quickens the circulation of the blood in general, but alſo promotes its paſſage through the lungs, and the neceſſary ſecretions and excretions; and therefore often ſupplies the place of a medicine, when a noxious matter, cauſing ſmart and pain to the child, is thereby expelled. Yet both may prove prejudicial: much weeping may ſpoil the eyes, and violent crying eaſily cauſe ruptures; as may alſo any other violent treatment, as binding the navel too tight. Such ruptures, 'tis true, often heal of themſelves, and are therefore not ſo dangerous as in grown perſons; at leaſt, a good bandage may be moſt ſerviceable in this caſe.

AMONG the other miſtakes committed in regard to health, in bringing children up, I reckon rocking in a cradle. In favour of which it will be alledged, that little children being incapable of giving themſelves motion, cannot fail to lie in one and the ſame poſition, if not rocked, and hereby the muſcles, nerves, blood-veſſels, &c. muſt be compreſſed, whence obſtructions may ariſe; and nurſes may al-

ledge, that rocking is wholeſome, becauſe the ſureſt means of ſtilling and putting children to ſleep: neither of which, I dare ſay, holds true, as many children continue ſound and healthy without ever being rocked. If but lightly covered, and not ſwathed or bound in bed, they have, in proportion to the bulk of their body, a power of moving, or at moſt need only be laid in a different poſition to obviate the above imagined evil conſequences. That rocking ſtills and puts them to reſt is owing to a quite different cauſe: they turn giddy, and the fear thence ariſing makes them forget crying, and ſhut their eyes to avoid giddineſs; which, with the diſcompoſure in their mind, promotes ſleep, but a ſleep, as it was forced, bewraying by dreams its unnatural origin. The motion of the cradle can contribute ſcarce any thing to the change of a child's poſition in a ſoft bed; the conſequence will rather be, that children, accuſtomed to ſuch a motion, cannot ſleep without it. But, if thought neceſſary to rock children, why are not the cradles hung? as the motion would not only be ſofter, but a ſingle ſwing ſufficient to continue it for a long time. That rocking

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is prejudicial to the health of a child, in my opinion, can ſcarce be doubted, as it neceſſarily cauſes giddineſs; on which enſues ſickneſs on ſickneſs, reachings. If rocking can make a grown perſon giddy, and incapable of thought, how much more a child, as being far more ſenſible, and much leſs accuſtomed to motion; it may conſequently affect his tender brain, and even bring on a ſtate of fatuity?

ANOTHER evil, commonly ariſing from rocking, is ſquinting; and that very naturally, when children are rocked or laid in ſuch a manner as to have one eye turned to the window: for the giddineſs ariſing from rocking conſtantly prompts them to look that way. Whence ſome of the muſcles of the eye come to have a greater power than their antagoniſts, and thus ſquinting is the natural conſequence. The bed or cradle, therefore, ſhould be ſo placed as to have the feet turned to the window.

To imagine rocking to be therefore neceſſary, becauſe children can give themſelves no other motion, is a ſuperfluous anxiety; as

they require no extraordinary motion before their limbs are come to the requiſite pitch of ſtrength, and as nature ſupplies them with ſuch powers as in childhood are applied for forming the body. But what is more adapted for this purpoſe than reſt and ſleep? As certain as this is, as little do I approve the adminiſtering medicines to procure ſleep, to ſtill either their crying or their pain: not to mention that thereby the moſt ſalutary effects of nature, excited by the pain, in order to expel noxious matters, are often interrupted. But it may, not without reaſon, be apprehended, that ſuch things too violently affect an infant's tender brain, and thereby bring on a ſtate of fatuity: nay, I hold that, in general, things whoſe dietetic uſe always affects the powers of the ſoul, by inducing a ſtate of debility, a ſtate unavoidable in young children, are properly medicines. I, therefore, think it wrong to give them wine with any other view but as a medicine, or ſtrong beer. It is cuſtom alone that enables grown people to bear drink, which the yet untainted taſte of children makes them abhor, and who ſhew by their wry faces, on their firſt eſſay to taſte them, they are not

drinks

drinks for them. In younger years ſuch ſtrong drinks cauſe head-aches, and other diſorders, of which ſpitting of blood and conſumptions are the principal. To this head we may refer ſmoaking tobacco, which is the more prejudicial the younger one is who comes to uſe it. Its diſagreeable taſte, the ſickneſs, reaching, and head-aches it produces, plainly enough ſhew, that tobacco is a violent medicine, the noxious effects of which diminiſh with the uſe. Juſt as it holds in opium, ſo much uſed by the eaſtern people. Tobacco, therefore, ſhould either not be ſmoaked at all, or at leaſt deferred 'till the body is come to its due pitch of ſtrength, when no peculiar detriment may be apprehended from it to the brain or nerves.

COFFEE, in reſpect to children and young people, is ſubject, perhaps, to a greater abuſe than tobacco. It is true, young children make no ſuch wry faces at it as at ſour wine and bitter beer; but if you put no ſugar or milk to it, they will preſently ſhew this is not a liquor nature deſigned for them. If coffee produces anxiety, oppreſſion, and tremors, in

grown people, we can have no doubt of its acting on the nerves: if ſo, how can we adviſe the uſe of it in caſes where the nerves are yet but tender? I mean not, however, to debar children entirely of coffee; it need only be weak, well ſweetened with ſugar, or daſhed with much milk, and not made their only drink, in which caſe it cannot be deemed noxious.

My intention is not to preſcribe here a regular diet for children, to forbid them every thing ſalt and ſour, nicely to weigh out their meat and drink on the balance, and ſtarve them in order to prevent the being full-blooded; no ſuch thing, let them eat and drink at pleaſure. As in this they have their freedom, ſo alſo the means in their own power of correcting any exceſs they may be guilty of: this means is motion and exerciſe, and the more natural, the leſs need there is to make it agreeable to children; to debar them of this is to deprive them of health and every pleaſure in life.

MEN run into extremes almoſt in every thing: ſome will allow children no motion at all; others put them upon what exceeds their ſtrength. This is the caſe with poor people, either out of covetouſneſs or poverty. If children are not thereby rendered infirm, yet they ever after continue very diminutive and puny, and become earlier unfit for labour the ſooner they are put to it: their fibres acquire a too great degree of rigidity, ſo as not to admit of a due extenſion, without which no proper growth can happen. But in the caſe of a motion undertaken from a ſenſe of pleaſure, and without any conſtraint, we need apprehend no ſuch thing. The good hand of our creator has ſo formed our bodies, as that whatever is ſalutary proves agreeable, whatever is noxious, diſagreeable; if reaſon does not unſeaſonably interfere, and attempt unneceſſary improvements. Let children, therefore, be allowed their ordinary diverſions, the means nature generally uſes to repair the powers both of ſoul and body; care only being had not to let them ſit down on the cold earth, or, when in a heat, to drink cold water, but to eat ſomething before: as thus not only the heat abates, but the cold drink

drink does not ſo ſtrongly affect the ſtomach, eſpecially if but little at a time be taken. Or, if having a two great averſion to eat, their thirſt may be abated by a little ſugar, or a cupful of tea, 'till they can have ſomething elſe to drink. Now, as water is undoubtedly the beſt drink for children, which without ſcruple they may uſe with all foods, ſo care is to be had that it be clean, in particular be without worms; which may be eaſily obtained by boiling, and throwing in a cruſt of bread, to give it ſome flavour, and always covering up the veſſel again. Some will wonder at my propoſing ſuch ſimple means; but the ſimpleſt are the moſt natural, and the moſt natural are the moſt rational and ſalutary.

If what I have ſaid about motion or exerciſe be attended to, we may ſuperſede the trouble of purging children once every month, or every quarter of a year; a practice, which either the covetouſneſs or ignorance of phyſicians, or both together, has introduced, in contradiction to a thouſand inſtances to the contrary; and can poſſibly in children, in other reſpects ſound, have no other uſe but to harraſs,

raſs, weaken, and ſtint them in their growth. To give them a vomit, when under no diſorder of body is ſo abſurd as to ſuperſede the mentioning it: nay, no medicine ſhould ever be adminiſtered when children are well; and the greater caution is to be uſed in their diſtempers, the more tender their bodies, and the leſs capable they are of telling their ailments. Care, however, is to be taken to prevent any ſtoppage in their body, which may be effected by a very gentle means; but the beſt is to accuſtom them to a certain hour, and for this the morning is moſt adapted. Let them firſt have ſome breakfaſt, in order to bring on a briſk contraction of the ſtomach, to be afterwards propagated to the inteſtines. After which ſet them on the ſtool, nor let them play before they have had an opening; and they will ſtrain for it, 'till at length it becomes cuſtomary: by which means we gain a great point, with reſpect to the health of children.

THE paſſions have ſo conſiderable an influence both on health and life as to claim our cloſeſt attention, even with reſpect to children. Rational phyſicians conſider them only as medicines,

dicines, the moderate uſe of which is ſalutary, but the immoderate, pernicious. We muſt, therefore, manage the paſſions of children in the ſame manner we do medicines; that is, never excite them without ſome important reaſon, and without conſidering them as violent medicines, which work as well on the body as the ſoul. To mention ſomething of their effects on the former, reſerving thoſe on the latter to the Second Part, I ſhall begin with the years of childhood; during which it is a capital fault to 'wake children out of ſleep in a boiſterous, rough manner, and thus frighten them, which not only interrupts the perſpiration they had in bed, but may bring on convulſions. To this head, alſo, I refer the unneceſſarily chiding, threatening, and beating children; but above all, that moſt abſurd and unwarrantable cuſtom of frightening them with hobgoblins and ſprites.

I NOW conclude theſe reflections, which, notwithſtanding their conciſeneſs, contain very diſtinct rules with regard to the health of children. What other remarks may remain to be made I ſhall introduce into the Second

Second Part; which may be the more eaſily done, as ſoul and body are ſo cloſely united as that it is ſcarce poſſible for us to correct the failings in the one without recollecting at the ſame time ſome defect in the other.

THOUGHTS

THOUGHTS

ON

EDUCATION.

PART II.

ON FORMING THE MINDS OF CHILDREN.

A Sound mind in a ſound body conſtitutes the ground-plan of human perfection, and wants nothing but the ornaments, in order to its full completion. Whoever therefore would bring up children, muſt have both theſe parts in view at the ſame time, in order to complete the happineſs of the whole man. Having therefore, in what went before, formed the bodies of children, I now come to form their minds.

THAT

THAT men are endowed with a power or faculty of forming to themſelves repreſentations or ideas, needs no proof. This power we call *thinking*, or underſtanding: though this laſt, viz. *underſtanding*, is alſo taken for the power of forming diſtinct repreſentations. We will here, however, retain the firſt ſignification, namely, the power of forming ideas in general: conſequently, men have underſtanding, tho' not in the ſame degree of perfection. Beſides underſtanding, the ſoul is endowed with a tendency towards whatever it repreſents to itſelf, under the notion of good, and an averſion from whatever it repreſents as evil: this faculty we call the *will*. From all this, it naturally follows, that we are to endeavour after the improvement of both underſtanding and will at the ſame time, in order to the greater perfection of the ſoul. Now, though the underſtanding and will are ſo very cloſely united, and the tendency towards a thing, we repreſent to ourſelves as good, inſtantly ariſes; yet we never ſhould have any deſire towards it, had we no repreſentation or idea thereof: and thus there can be no will without an underſtanding. Whence it follows,

that

that we muſt begin the improvement of the ſoul in the underſtanding, and not in the will. And yet ſome have maintained the contrary, from this reaſon; namely, our being incapable to improve the underſtanding before we have had the will to ſet about it; which we never can have, if not previouſly improved. But is it poſſible, we ever can have the will to improve the underſtand- without repreſenting to ourſelves that improvement as a thing good? If you would improve or amend the world, inſpire the world with ſentiments different from what they have, and the world will come to act differently. We juſtly, therefore, begin with the conſideration of the underſtanding. But, in order to proceed diſtinctly, we muſt ſhew, 1ſt, Wherein the perfection of the underſtanding conſiſts. 2d, By what means in general its perfection may be promoted. 3d, How this may be beſt done with reſpect to children.

SEEING the underſtanding is a power to repreſent objects, the greater will it be, the greater the number of repreſentations it has, and

and the greater their perfection in diſtinctneſs. No doubt can be made as to the firſt: as we call a man unknowing, whoſe extent of knowledge is but very ſhort; and uſually ſay, *underſtanding comes with years*. This has a plain reference to the number of our notions or ideas; which, according to the ordinary courſe of nature, is greater the longer we have lived. But it is not directly ſo evident, wherein the perfection of our notions or ideas conſiſts: I ſhall, however, attempt to ſhew in what.

UPON an introſpection, or view of ourſelves, we ſhall find, that man's underſtanding exerts itſelf in three different effects: firſt, in a faculty of repreſenting to itſelf an object, or of forming a notion thereof; and this philoſophers call *perception*. For inſtance, I have an idea of the *ſun*, *ſhining*, *warming*, *&c.* Secondly, in a capacity of comparing two ideas together, and obſerving either their agreement or diſagreement: this we call *judgment*. When, for inſtance, I repreſent to myſelf, that the *ſun ſhines and warms*, that a *ſtrait line is not crooked*, I form a judgment, which, when expreſſed

expreſſed in words, is called a *propoſition*. Thirdly, in an ability of deducing a third judgment from two other judgments, which have one common notion or idea; and in this conſiſts the faculty of *reaſoning*, or of *drawiug concluſions*. When, for inſtance, any one ſays, *Whoever has a ſoul has underſtanding and will, all children have a ſoul, therefore all children have underſtanding and will*, ſuch a one has made or formed a *ratiocination*. In like manner; *Whatever warms other bodies is itſelf warm; the ſun warms other bodies, therefore the ſun is warm.*

As, in conſequence of what I have ſaid, none can form ratiocinations without judging, nor judge without having ideas, the improvement of the underſtanding will principally depend on the improvement of the ideas. If it be aſked, in what their improvement or perfection conſiſts? I anſwer, in their *diſtinctneſs* and *clearneſs*. Our ideas cannot more fitly be compared with any thing than with an image, which is the more perfect the more it reſembles the thing or object it is deſigned to repreſent. Juſt ſo it holds with ideas. If they contain marks or characters by which

we

we can know, and mutually diſtinguiſh the objects, they are then *clear*; but, if without the neceſſary diſtinguiſhing marks, and we are thus unable juſtly to ſay, or expreſs what we repreſent to ourſelves, the ideas are *dark*; but *diſtinct*, when able to enumerate the marks or characters by which we know and diſtinguiſh the object. Thus, I have a diſtinct idea of the ſoul, not only knowing what it is, but able alſo to ſay, it is that thing in me which is conſcious both of itſelf and of other things. Let us now enquire in what manner we attain to our ideas, and how we muſt proceed, in order to procure clearneſs and diſtinctneſs in them.

NATURE points out three ways in which we may come to ideas. The firſt is *ſenſation*. Seeing, hearing, ſmelling, taſting, and feeling, are the ſpies of the ſoul, by whoſe means ſhe comes to know the nature of objects; and the ſenſitive organs are, as it were, the windows of the underſtanding. Without theſe ſubſidiary means the ſoul would ſit in utter darkneſs, and I doubt whether ſhe would ever have the leaſt degree of knowledge. Beſides, a man who

ſhould have the misfortune to be born without the ſenſes could not poſſibly live; as, I think, I have elſewhere diſtinctly ſhewn, that the motions in which life conſiſts ariſe from a certain kind of feeling. We can never highly enough value our organs of ſenſe, and which none can do but he who is deprived of them. We have, therefore, great reaſon to be ſolicitous about their preſervation. Were I to mention all the particular caſes in which the ſenſes of children are neglected, I ſhould be carried to too great a length; I will mention only a few. Children muſt not be allowed to look in the ſun, or at night in the candle; muſt never be brought out of a dark room all of a ſudden into the light; nor ſuffered to write and read much by candle-light: their eyes may be alſo ſpoiled by much crying and rubbing. To preſerve them in the ſmall pox, I recommend the applying to them a ſolution of ſugar of lead in roſe-water; but this to be done at the very firſt, before a ſingle pock has ſettled in them. Needleſsly to uſe corroboratives for the eyes I deem pernicious, and preſerving glaſſes ridiculous. A too damp habitation is noxious both to the ſeeing and hearing

hearing of children; nay, in general, the ſenſitive organs are weakened by much moiſture, the nerves turn flaccid, and the body becomes inſenſible. The taſte may be ſpoiled by too acrid foods, ſharp ſpices, and too hot meat; and ſnuff has a like effect on the organ of ſmelling.

THOUGH we have ſenſations of many things at the ſame time, and the ſoul never has a repreſentation quite ſolitary or ſingle, yet ſhe is capable of making one repreſentation more lively to herſelf than all the others. This we call *attention*, which is one of the ſureſt means of bringing our ideas to a greater degree of perfection. Whoever views a thing but ſuperficially, gets only dark or obſcure notions of it; but if with attention, clear and diſtinct notions. Our notions, therefore, in order to become more perfect, muſt have all our attention. If you, therefore, obſerve in your children a degree of curioſity and attention, you may be aſſured they are not unapt to learn any thing. By means of attention we come to *reflect*; and this we muſt do, in order to make the notions we have by means of the

ſenſes more perfect. We reflect on a thing, when with our thoughts we ſtand ſtill or reſt upon it, and turn our attention from one thing in it to another. Draw a triangle on paper, and ſhew it the child: if he is not attentive, he cannot afterwards tell what the figure was; if attentive, he will acquire a clear idea of a triangle, but not be able to tell all that is requiſite to conſtitute a triangle 'till he begins to conſider every thing therein apart, and then his idea of it will become diſtinct. In ſuch caſes the teacher muſt be midwife to the underſtanding, and by queſtions bring forth what paſſes in the child's thoughts. The bringing light and clearneſs into our thoughts, and thus heightening the diſtinctneſs of our ideas, is that employment of our ſoul which we call *meditation*.

THE ſecond way in which we attain to ideas is *abſtraction*; which conſiſts in repreſenting to ourſelves only ſome one particular in an object, without thinking on the other particulars contained therein. If you repreſent to yourſelf the round figure of the earth, without thinking on any thing therein beſides, you abſtract

abſtract from the earth the notion of a globe or ſphere. This abſtraction is uſually made in ſuch a manner, as that, in the new notion, only ſuch marks or characters are retained as ſeveral things have in common with each other. And this is the means the underſtanding employs, in order to reduce things to their genus' and ſpecies. Abſtraction aſſigns to every thing its proper place, and accuſtoms the underſtanding to an orderly way of thinking, which is the very ſoul of ſtudy. For inſtance, let us compare an equilateral triangle with a ſcalenum, and write down on one ſide all that we obſerve in the equilateral, and, on the other, all that we obſerve in the ſcalenum, and we ſhall directly ſee in what they mutually agree and diſagree.

An equilateral triangle is,	A ſcalenum is,
1. A ſpace,	1. A ſpace,
2. Included,	2. Included,
3. In three right lines,	3. In three right lines,
4. Mutually equal.	4. Mutually unequal.

LEAVE out the laſt, and you obtain the notion of a right-lined triangle, namely, that it

is a ſpace included in three right lines; and that by means of abſtraction. Again, compare the notion of a triangle with that of a ſquare, and you will find,

A triangle is,	A ſquare is,
1. A ſpace,	1. A ſpace,
2. Included,	2. Included,
3. In right lines,	3. In right lines,
4. In number three.	4. In number four.

FROM all this abſtract the notion of a right-lined figure, namely, that it is a ſpace included in right lines; compare it with the notion of a circle, and you will further find,

A right-lined figure is	A circle is,
1. A ſpace included,	1. A ſpace included,
2. In right lines.	2. In a crooked line.

FROM this the general notion of a figure flows, namely, that it is a ſpace included in lines: but how excellent ſoever this manner of procedure may be, we are to be on our guard againſt abſtracting ourſelves from the world, and the reality of things, through an intemperate itch of abſtraction.

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THE third way in which we obtain ideas is what is called *arbitrary determination*, and which conſiſts in adding to a notion one or more marks or diſtinguiſhing characters. I ſuppoſe you have the notion of a figure in general, namely that it is a ſpace included in lines; add thereto, that the lines are right, and you obtain the notion of a right-lined figure; add further, that the lines are three in number, and you have the idea of a right-lined triangle; and if at length you add, that theſe lines are mutually equal, you get the notion of an equilateral triangle. *Abſtraction* and *determination* are two ſets of ſteps: on the firſt we aſcend quite out of ſight; on the other we deſcend to an abyſs, whoſe bottom no one can boaſt he ever reached. To whomever all this may appear dark, let him learn in what conſiſts the ſynthetic method of teaching and thinking, which of all others is the moſt perfect, and even far exceeding the mathematical. A farther explication would be too long for the deſign of this work.

WE are now in a condition to enrich our underſtandings with a ſtore of notions; but

ſuch riches will prove only adulterated coin, if our notions are not juſt. Let us, therefore, enquire whether we obtain juſt notions every time we reflect, abſtract, and determine. As a notion is juſt, when the marks or characters of which it conſiſts are not mutually contradictory, and as every thing that actually exiſts muſt be poſſible; ſo we are not to doubt, that the experience we gain by the uſe of the ſenſes ſupplies us with juſt notions, if only we can and will be attentive enough. As the abſtract notions are formed from the ſenſitive, we can as little doubt of their juſtneſs. In both theſe caſes nature herſelf furniſhes materials for the notions of the ſoul: but when the ſoul forms notions by arbitrary determination, this is her own proper work; and creatures of this ſpecies ſucceed with her only at ſome times. For it may happen, that the mark or character, which we come to add, ſhall contradict thoſe contained in the notion. Now, as thus the one deſtroys the other, we obtain a notion without marks, that is, no notion at all, though we imagine we have: ſo eaſy is it for us thus to ſtumble on thoſe ſteps which carry us downwards! and what rea-

ſon,

ſon, then, have we not to take our ſteps with caution?

THOUGH all that has been here ſaid is enlarged on in logical ſyſtems, and though uſeful rules of thinking are there delivered, yet the whole of it exceeds the capacity of children. It were therefore to be wiſhed, that, inſtead of multiplying the common logicks, ſome one would undertake to write a logick for children, or rather for the teachers of children. I will attempt to draw a ſketch of one, and enquire in what manner the underſtanding of children muſt be formed; and then the queſtion will be, what things children ought to learn, and the proper manner in which theſe things are to be inculcated.

ABOVE all things care is to be had not to inſtil falſe notions into the minds of children. Their underſtanding is a ſoft wax, ſuſceptible of every impreſſion. If this wax turns hard, the former impreſſions will either not be effaced, or will render the ſucceeding indiſcernible. In order to juſt notions of things, ſuch as want to inſtill them muſt have learned themſelves

themſelves to diſtinguiſh between truth and error. I will not ſay they muſt be great philoſophers, but yet muſt know the world, or have ſtudied the human heart: for, in defect of this knowledge, they will begin to talk with children a language they underſtand not, and conſequently excite their averſion. They muſt, therefore, ſtoop from their heights down to the capacity of children: and for this a peculiar ſort of philoſophy is requiſite, which demands not only underſtanding, but alſo ingenuity and wit.

A NECESSARY rule in this philoſophy of children is, never to teach them any thing they underſtand not. So rational as this rule is, ſo generally is it diſregarded. Little children are taught the catechiſm by rote, without any explication, or before they have attained to the capacity of underſtanding ſuch explication. "Above all things, ſays Mr. Locke, we muſt inſtil into the minds of children right apprehenſions of God, as a principal foundation for their future knowledge: namely, that he is the ſupreme and moſt exalted being, the author and creator of all

all things; from whom we alſo receive all our good things; who loves us, and gives us all things neceſſary for us. Conſequently a love and reverence of this ſupreme being ſhould be inſtilled into their minds. This may be enough at firſt: only occaſionally repreſent to them that God has made, and alſo governs, all things; that he hears and ſees all things, and beſtows on thoſe who love and obey him every good thing; and you will find, that on ſpeaking in this manner concerning God to children, other thoughts concerning him will of themſelves ſoon ariſe in their minds, in which if you find any error or miſapprehenſion, you muſt ſet them to rights in that reſpect. And I am apt to think, it were much better that all men reſted ſatisfied with ſuch apprehenſions of God, without diving too much into his nature, which ſurpaſſes the moſt exalted underſtanding. And I would have children conſtantly kept morning and evening to their devotions to God, as their creator, preſerver, and benefactor, in a prayer ſo conciſe and plain as is ſuitable to their age and capacity; which will contribute more to promote true piety, knowledge, and virtue in them,

them, than filling their heads with profound diſquiſitions into the nature of ſo exalted a being." Thus far Mr. Locke. Whoever wants to have full and diſtinct directions in what manner the doctrines of chriſtianity may be inſtilled into the minds of children, and how this knowledge may be rendered practical and lively, ſo as to influence their wills, may conſult Rambach's *Well-inſtructed Tutor*; a book which contains a great deal of good, and in particular is very full and circumſtantial on the manner in which children may be brought to the practice of a ſolid and unaffected piety.

How abſurd is it to cauſe children to get grammar rules by rote, without underſtanding them! The cuſtom of learning Latin by a Latin grammar is the height of abſurdity, as what abſolutely exceeds the capacity of children. It were far better to learn Latin, juſt as other languages are learned, by converſation and practice. But I would not, therefore, queſtion the utility of grammar: it is ſome excellence to know the laws, according to which words are to be combined

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in a language; but this body of laws is only for ſuch as underſtand them, and not for children. I therefore hold, that a grammar ſhould not be put into their hands, 'till they can readily ſpeak and underſtand Latin. It cannot be alledged, that grammar will then be needleſs, as it will ſerve to juſtify their ſtile, and ſet them to rights in doubtful caſes. In the loweſt forms, therefore, children ſhould learn their vocabulary; in the following forms, learn to tranſlate out of Latin; in the higher forms, tranſlate out of their mother tongue into latin; and all this while conſtantly talk Latin; and in the uppermoſt form, be taught grammar. And thus children would be carried on, in a natural manner, from one ſtep to another. That children will learn to talk bald Latin can be no objection, if the maſter ſpeaks good Latin.

We ought, moreover, to know the temper and diſpoſition of our pupils, and put ſuch authors in their hands as are ſuitable to their taſte; and this may be eaſily diſcovered, if they are ſuch as they are fondeſt of reading. But I preſuppoſe, that this fondneſs for a certain

certain author ariſes from his ſtile, not his ſubject: and the teacher is to be careful not to corrupt the art of his pupil, while he is endeavouring to improve his taſte.

As I have cenſured the manner of managing children in learning Latin, it might be aſked whether, in general, it is neceſſary to learn that language. I diſtinguiſh between children intended for ſcholars and thoſe deſigned for mechanick employments: the former muſt needs learn Latin, but not the latter, becauſe Latin is the univerſal language of the learned. I am not againſt children, who are not deſigned for ſcholars, learning a little Latin; but, methinks, time is too precious to be thrown away in learning ſuch uſeleſs things as Latin and Greek are to them. It would be more to their credit to learn to expreſs themſelves well, and write a letter handſomely in their mother tongue. Nor can I approve the uſual method of teaching how to write a letter according to the abſurd, ſtiff, and formal rules of authors of letters. By this means, briſk, lively minds will be only ſpoiled, and the dull and ſtupid not improved. In my opinion,

opinion, a child ſhould never have the diſpoſition or arrangement of a letter ſet before him, but be made carefully to read good patterns of letter-writing. Then let him draw up a letter himſelf, and couch his thoughts in a polite and well-connected manner: ſhew him the faults with mildneſs, and let him make a new eſſay, 'till he has ſucceeded.

It will be ſaid, that children, not deſigned for ſcholars, learn Latin and Greek with no other view than to prevent their running idly about, before they have acquired ſufficient ſtrength to be put to any manual employment. But I will ſhew in what manner they may be employed to far better purpoſe. Let them be conſtantly kept to writing, and caſting up accounts; and, in particular, let care be had of their orthography, or ſpelling, a neceſſary qualification, commonly neglected at ſchools to a degree that even ſome ſcholars are at a loſs ſometimes how to ſpell. Then ſet them to read uſeful books, written in a pure and intelligible ſtile, the ſubject of which may be of ſervice to them in future life. Among ſuch uſeful writings I reckon natural hiſtory, and

natural

natural philoſophy, ſo far as they contain uſeful experiments, without any high mathematical diſquiſitions; as alſo good books on oeconomicks, ſuch as Mr. *Herzog*'s, in which reaſon and experience conſpire together to inſtruct the reader; alſo books which treat on the nature of the human body, and contain dietetic rules; and let them learn to diſtinguiſh the principal herbs; but, above all, be taught the uſe of the rule and compaſſes, on which occaſion drawing muſt not be forgotten: and after they have learned the principal parts of geometry, let them be introduced into the mechanical ſciences. And then one occupation more remains, the moſt neceſſary of all, to carry them about among the ſeveral artiſts and handy-crafts people for ſome days, to obſerve their manner, and the tools they uſe. Afterwards, let them ſet down in writing the moſt neceſſary things, and be made to give an account of them again in ſchool. The arts and trades are members, which together conſtitute one body, and have a conſtant mutual influence on each other. Amidſt ſuch uſeful occupations, the time will rather be too ſhort than too long; and the heads of children will,

will, inſtead of things which they muſt afterwards forget, be filled with notions which may be of benefit to them all their life. The duke of Brunſwick, my gracious ſovereign, was fully appriſed of this, and for that purpoſe has cauſed *real* ſchools, in contra-diſtinction to *verbal*, to be erected at Brunſwick, under the inſpection of the learned and very ingenious Mr. Zwicke. If other princes followed this example, I am well aſſured, they would thereby lay a ſolid foundation for the happineſs of poſterity.

We are, in general, to avoid inſtilling any falſe notions into the minds of children; and the more ſo, if they are notions that may have an influence on their happineſs. To this head belong the unwarrantable tales of witches, hobgoblins, and ſprites, whereby children are terrified. It is ſcarce poſſible to deſcribe what miſchiefs are produced thereby. The heads of children are filled with falſe and idle notions, they are frightened without a cauſe, chooſe not to be by themſelves, eſpecially in the dark, and often fall into dangerous diſorders, owing to ſuch groundleſs fear. I wave

conſidering, at preſent, whether there are any apparitions or not: upon a more accurate enquiry we find, that nothing can with certainty be determined in the caſe. On one hand, they appear to be the effect of ſuperſtition, fraud, and imagination; and are actually more common in countries where ſuperſtition prevails. On the other hand, we have no other reaſon to deny them, but either as it is poſſible they may owe their origin barely to the imagination, or as we are at a loſs to conceive what they properly are. The firſt reaſon holds not, as it concludes from what is poſſible to what is actual, and as in the ſame manner we may deny the corporeal world. The ſecond is good for nothing: how many natural effects happen daily, the manner of whoſe origin we cannot conceive? we therefore conſider the buſineſs of apparitions as a thing extremely uncertain: but, even ſuppoſing the whole to be true, what need to relate any thing about them to children? as ſuch relations only make them unhappy, and can contribute nothing to their improvement. Experience actually ſhews, that children who never heard any thing about ſprites, are much better off, and happier, as

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any place is indifferent to them in the night. I therefore imagine, that intelligent parents, who have a regard for the health and tranquility of their children, will keep them in the happy ignorance of ſuch idle tales; and ſervants and nurſes ſhould be ſtrictly charged not to mention, under pain of diſmiſſion, any thing on that head to children. If it ſhould be alledged, that children, when grown up to men, will come to ſee through ſuch idle ſtories: all this, indeed, may well be; but, however, ſuch inſight will not be ſufficient to expel a fearfulneſs out of the mind, once rivetted ſo firm therein. And the greateſt antagoniſts of apparitions muſt, if ſincere, allow, they are not free of all apprehenſions, however groundleſsly derived. And experience ſhews, that ſuch are apteſt to ſee apparitions, as have heard and read moſt about them. It were, therefore, to be wiſhed, that ſuch relations were forbidden under ſevere penalties, and the books on the ſubject entirely deſtroyed.

When I have ſaid, that no falſe notions ſhould be inſtilled into children, I would not be underſtood as if I diſcountenanced all fa-

bles and plays. Fables are not only adapted to pleaſe the underſtanding, but even to amend the heart, when related on proper occaſions: they are a ſweet vehicle to convey a harſh moral in an agreeable manner. As to plays, I preſuppoſe them to be innocent: and, in this caſe, I ſee not why children ſhould be excluded their repreſentation. They have in an eminent manner the effect of a fable; and the more effectually they promote the love of virtue, the more lively the repreſentation which they imprint on the mind. This only is to be apprehended, that the minds of children will be thereby diſſipated too much: therefore this ſort of amuſement to be allowed the ſprightly and lively more ſparingly; the dull and ſlow more frequently. If you find that they take a pleaſure therein, let them act a play, the benefit ariſing from this will infallibly appear: they will conn it over with pleaſure, exerciſe their memory, and drop all unſeaſonable repreſſing fear, which throws a ſhade over the greateſt learning, and at length become accuſtomed to a decent behaviour, expreſs themſelves on any ſubject in a lively manner, and with a becoming air.

For

For this very reaſon it is extremely commendable to make them repeat, publickly, learned diſcourſes, prepared at firſt by ſome other hand, but afterwards by themſelves: and laſtly, off hand to diſcourſe on any ſubject they are acquainted with, the diſcourſe not to be rhetorical; ſufficient if flowing, regular, and rational. By reading good authors ſuch diſcourſe will at laſt prove lively and agreeable; but pedantic and ſtiff, if adapted to the rules of rhetoric or oratory. Such rules are ſerious trifles, and uſeleſs truths for children: habits are acquired by exerciſe, not by affected artificial rules.

It is not enough to guard againſt inſtilling any falſe notions into the minds of children, but it muſt alſo be obſerved, whether the knowledge of a thing may be uſeful. The number of notions is ſo great, and man's life ſo ſhort, that it is needleſs to be encumbred with things contributing little or nothing to human happineſs. Among things uſeful are ſome whoſe uſe is univerſal; to this head I reckon religion and morality: the uſe of other things is confined to certain perſons, in regard

to their future courſe of life. Laſtly, there are things, the ignorance of which is ſcarce of any detriment. Take the advice of Ageſilaus, who being aſked what children ſhould learn, anſwered, "What may be of ſervice "to them when grown up to men."

AMONG the things which children ſhould learn, (beſides the principles of religion, reading, writing, and arithmetic) I reckon drawing, the uſe of the ruler and compaſſes, an hiſtorical knowledge of œconomics and trades, together with geography, at leaſt that of their own country. But children, deſigned for ſcholars, muſt, beſides, be made acquainted with hiſtory, the French and Latin tongues, and have ſome knowledge of Greek, before they enter an univerſity. The uſe of theſe things is ſo evident as to need no proof: only let it be remarked, that when I mention drawing, I intend not your ſon ſhould be a complete painter; it is enough if he can draw for his own uſe any object he ſees, with a leaden pencil on paper. The knowledge of œconomics and trades will be of ſervice to him all his life: that of the Greek language is indiſpenſable,

penſable, on account of the terms of art borrowed from it in all the ſciences. To conclude, it would be a thing highly neceſſary to give young people, before they went to the univerſity, a ſummary view of the whole compaſs of learning, in order to point out to them the affinity between the ſciences, as alſo to direct them in what order to carry on their ſtudies, and what books to read with benefit. If uninſtructed in all this at ſchool, they come to the univerſity, like travellers into a new world, without a map to direct their ſteps. After this preparatory introduction, they may directly enter on philoſophy, and from this laſt proceed to the higher ſciences: I would have the following order obſerved; namely, that the philoſophical courſe be begun with what is called pure mathematics: whereby young people will be accuſtomed to proceed in all their enquiries with greater order and diſtinctneſs, and be leſs liable to error. After mathematicks the young ſtudents may enter on logic; and for this purpoſe Wolfius's German Logic is a proper book. There are many ſubtleties in this art which are of little uſe, and often ſerving more to

confuſe than improve the underſtanding. They muſt be taught the art of diſputing; but great care is to be had, that they run not into controverſy, or acquire a diſputatious temper.

AFTER logic they may proceed to metaphyſicks: but if there is reaſon to guard againſt pedantry in logic, much more in metaphyſicks. The general notions, propoſed in this laſt ſcience, ſeem to raiſe us above the common lot of mortality, and to inſpire us with a kind of contempt for others. If I might adviſe,——avoid ſoaring ſo high: it is a dangerous attempt; many have turned giddy; and I can with truth aver, that I have experienced it to be a very difficult matter to inſtil uſeful arts and ſciences into minds too deeply tinctured with, and too fond of, metaphyſical ſpeculations: whereas their uſe ſhould be to impart light and diſtinctneſs to all the other ſciences. The reaſon of this is two-fold: the firſt is, that ſuch perſons imagine they have nothing new to learn, as general notions may be applied to all particular caſes. The ſecond, that there ſtill remain in this

this ſcience many inaccurate and vague notions and propoſitions, the obſcurity of which is attempted to be concealed by uſing circles both in defining and demonſtrating, whence ariſes a contradiction to other known truths. Now the former coming to be accounted undoubted truths, the latter are declared to be errors.

But here a ſcience offers which charms us by the pleaſure it yields, and humbles the more it inſtructs us: I mean natural philoſophy, the object of which is bodies; principally thoſe of our earth. It inſtructs us in the knowledge of the world, and of ourſelves; and what can be more excellent, or what more becoming a rational being? Here we are not entangled with notions which exceed human capacity; nor with ſyſtems framed according to preconceived notions: nor need we apprehend learning things, we muſt afterwards labour to forget. On the contrary, we here learn truths which our own experience confirms; beneficial truths, and the very delivery of which yields a pleaſure, unleſs we are inſenſible to all truth. Here the pupils

pils need not be rouſed to attention, as the ſubject itſelf is ſo highly entertaining, as to awaken the moſt liſtleſs and ſtupid. Only take care to keep conſtantly your eye on experience, and never take it off from the diſcovery of the cauſes. It is far from being the language of ſelf-conceit when I affirm, that my *Natural Philoſophy* is the beſt adapted book, of any extant, for young ſtudents. This one thing more I muſt add to the commendation of natural philoſophy, that, according to the teſtimony of the acuteſt philoſophers of our days, it affords the beſt proofs of the being of God.

To natural philoſophy muſt ſucceed the practical or moral. But I know of no book on the ſubject, adapted to the capacity of youth. The doctrines are either treated in a lean meagre way, without any ſolid principles, or aſſumed without any manner of proof, or laſtly, the reader is attempted to be gained over, more by rhetorical flouriſhes than by ſolid reaſons. In my judgment, a moral philoſophy muſt be adapted to the underſtanding as well as to the will; muſt give eaſy and yet diſtinct notions

notions of virtue, with convincing proofs of the doctrines; muſt illuſtrate the whole by proper examples from hiſtory; and win the heart by a taking delivery, a gentle violence, and an agreeable conſtraint: in ſhort, wiſdom, beauty, and ſtrength, muſt unite in the cloſeſt manner in a book of this ſort; a thing more to be wiſhed than hoped for. As to politics, we have a good book in the *Anti-Machiavel*, commendable not ſo much on account of the royal author, as of the excellent manner of treating the ſubject.

We now come to a very important queſtion; namely, in what manner all theſe things may be beſt inſtilled into the minds of children. I ſhall firſt point out the miſcarriages committed in the buſineſs of teaching; and then propoſe the beſt method of doing it. The common method is as follows: after the young gentleman has for three years been left to his own will, and has acquired a habit of obſtinacy and diſobedience, he is either ſent to a maſter to ſchool, or provided with a tutor, who are ſure to be furniſhed with ſtore of plums and ſweet-meats. The child comes from

from ſchool highly pleaſed, and longs to return thither again: but this joy, like all other ſublunary things, is ſhort-lived. The young gentleman, no longer indulged with ſweet-meats, is, with a forbidding air and voice, made to underſtand, that he muſt learn without. This harſh command is ſo very oppoſite to the fondling he meets with from the mother and nurſe, that he is conſtantly bewailing his miſhap. The only plaiſter the ſchool-maſter applies to this ſore, are either taunts, threats, or blows. After which, all the pleaſure he took in going to ſchool, and all the affection he had for his tutor, vaniſh at once. Taunts and blows force him again to ſchool, where he may expect to meet with the very ſame treatment. At length he becomes dejected and mean-ſpirited; and cuſtom makes him think all alteration for the better is hopeleſs. And now he conſiders his maſter as an executioner, whom his miſhap has procured to torture him at certain hours of the day. The taunts or abuſive language, he is treated with, no longer make any impreſſion on his heart, and his ſkin turns callous with blows.

THIS is a ſhort ſketch of our modiſh education; which makes ſo ſtrong an impreſſion on the minds of children, that the pernicious effects thereof laſt as long as life. On a cloſer view it will be found to be the very method uſed to bring up beaſts. It requires no great depth of knowledge to find out the proper handle, by which to turn and wind the minds of children, and to diſcover the common ſet of maxims, by which all children form their judgments, and ſome maxims that are peculiar to each child. I think I cannot be greatly out if I affirm, that an inclination to play, and ſome new device for amuſement, are natural to all children: but that in all this their temperament comes to mix, and to determine or fix the particular ſpecies of their actions. Methinks it quite naturally follows from this, that the method of teaching children ſhould be turned into a kind of play; particularly that of which they are fondeſt, without ever uſing any conſtraint; but by taking them, eſpecially when grown up a little, by their natural inclination, and endeavouring thereby to incline them to good. It is therefore highly unreaſonable to force children

children to learn by blows: they are men, equally as ourſelves, endowed with an imaginative faculty, ever exhibiting to them diſagreeable, ſenſations, and cutting taunts, as often as they recollect the time they were learning. None can delight in a thing they account deteſtable, nor ever learn what they take no delight in.

It will depend on the ingenuity of the teacher to deviſe proper amuſements, by means of which to inſtil knowledge into the minds of children. How obſolete and contemptible ſoever the *Orbis Pictus* of Comenius may appear, yet his method is extremely fine. I therefore think it would be doing a great ſervice to children did ſome one publiſh a new *Orbis Pictus*, done in copper-plate rather than wood, and handſomely illuminated, with the latin names on the image itſelf, and the interpretation over againſt them: laſtly, the works of nature and art to be deſcribed in as diſtinct and entertaining a manner as poſſible, ſuitably to the capacities of children.

SPELLING and reading ſhould not only be taught by way of play or amuſement, and conveyed to children in ſuch a manner as not to be aware there was any deſign of teaching them; but this method is alſo to be continued in other things, 'till their reaſon is come to ſuch maturity as to be able to act from higher motives. Hence alſo I think writing ſhould be turned to a kind of amuſement and diverſion; and wagers laid with them, who ſhall beſt imitate or copy the letters of a copper-plate. Children come inſenſibly to learn orthography, if often made to copy ſomething out of a book; but the rules themſelves may be inſtilled into them occaſionally.

CHILDREN will with pleaſure learn geography from maps, if, on pointing out a particular town or country, ſomething of the hiſtory thereof be added, if entertaining and level to their capacity; which cannot be without its uſe. After geography they may be introduced into the delights of hiſtory; and in my opinion, the modern rather than the ancient, as we are leſs concerned in this laſt. But this not to be a dry, inſipid narrative, but

to

to lay a foundation for virtue, and to enlighten the underſtanding; both which may be obtained, if children are made to paſs judgment on the nature of a thing, and to enquire in what actions the traces of wiſdom or folly, of virtue or vice, lie concealed. And from this we may ſee, that the teacher muſt be a man of great underſtanding, in order thus properly to conduct children.

It is almoſt generally thought neceſſary to introduce children to mathematicks, and not without reaſon: for beſides, that arithmetick is indiſpenſably neceſſary, whatever may be the future courſe of life; geometry alſo has its manifold uſes: it is, beſides, imagined, that mathematicks ſharpen the underſtanding of children: this, I believe, is poſſible, if ſkill enough is uſed to avoid two extremes, which teachers commonly fall into: ſome teach their pupils by rote; others by demonſtrations, which exceed the capacities of children. In the firſt caſe their underſtanding is ſpoiled inſtead of being improved; and in the other, they conceive an averſion for the nobleſt of ſciences. The former

former method keeps noble minds enſlaved in prejudices; whereas children ſhould, in every thing, be accuſtomed from their early years to aſſign the reaſons of things: ſuch a cuſtom makes them little philoſophers, and ſupplies them with the ſureſt antidote againſt the prejudice of authority, that peſt of young people. Why is not the middle way rather choſen, and the thing made plainer by ſome example, without having recourſe to demonſtrations, which exceed the child's capacity?

In geometry, a propoſition may be made eaſy by models, by meaſuring, &c. 'till the child's underſtanding is arrived at maturity ſufficient to enable him to comprehend a ſtrict demonſtration. I very much approve of models and experiments, which convey ideas to the minds of children in a manner the moſt clear and diſtinct that can be deviſed, and in the conciſeſt and moſt agreeable way improve their underſtanding.

Wolfius's abſtract of mathematics is the fitteſt book for beginners; and yet the demonſtrations are too hard for children of ſeven years old, if not of an extraordinary capacity.

Far more eaſy devices muſt be found out for the inſtruction of children; and, therefore, mathematical elements, in which the propoſitions might be inſtilled into their minds by way of amuſement, would be an uſeful work.

THOUGHTS are the language in which the ſoul converſes with itſelf, but the ſtile of this language, if I may be allowed the expreſſion, takes a tincture from the books we read: thus, if in our youth we have been much converſant in romances, the thoughts get a romantic turn: the ſame thing holds of other books. So that, in regard to the ſoul, the thoughts take their caſt from the perſons we moſt frequently converſe with. What, therefore, can be more neceſſary than to accuſtom ourſelves to the reading ſuch books as enlighten the underſtanding, improve the will, procure a flowing eaſy ſtile, and contain truths, which may render us uſeful members of ſociety? Yet were ſuch books ever ſo fine, excellent, and correct, they produce a contrary effect, when we are compelled to the peruſal of them in ſpite of inclination or genius. And hence thoſe perſons have the greateſt averſion to religion and virtue, over whom, in their

their youths, too ſtrict a rein has been kept in theſe reſpects.

ALL that I have hitherto ſaid a young man ſhould be maſter of before he goes to the univerſity, where he is only to perfect himſelf therein. It is plain I require no impoſſibilities, and but a moderate capacity in a child. But, if your ſon is entirely unfit for learning, you cannot do better than allot him ſome other courſe of life. Examine carefully, therefore, the inclination and the capacity of your child, and avoid appointing him to a courſe of life which is contrary to his nature. What can be more ridiculous than to allot to children, from their birth, a certain profeſſion? I have, on purpoſe, ſaid, that we are to conſider both the capacity and the inclination of a child, in appointing him to a certain courſe of life. The capacity you cannot impart, but the inclination you oftentimes may, on finding out the ſources of his averſion. Children have childiſh projects, and if the parents diſcover not their reigning maxims, ſuch childiſhneſs may influence the whole of his future life. And thus there is great ſkill required to

diſcover what are the falſe grounds of averſion to a particular profeſſion.

It now remains that we examine the *exerciſes*, as they are called, and whether young perſons ſhould be taught dancing, fencing, riding, and vaulting. As to dancing, I think children cannot be brought too early to learn it; as they will thereby become accuſtomed to a genteel carriage, which can beſt be acquired in youth, while the body is pliable. Beſides, dancing is ſuch a kind of motion as appears beſt adapted to a ſtudent, being neither too violent, nor too gentle; and which is the principal conſideration, accompanied with a vivacity of mind, which prevents the ſoul from ſinking under the load of ſevere contemplations.

In like manner, I account riding extremely uſeful to, and becoming, young people. It is ſuch a motion, as ſhakes the lower parts of the body in particular; and thus not only prevents the breeding of melancholy, that enemy of learned men, but may alſo beſt expel it, if already lodged. When we conſider

ſider how many ſtudious perſons are all their life ſo tormented with this diſorder, as often to wiſh for death; a man can do no greater kindneſs to his children, than to preclude this tyrant all entrance into their bowels. There is a twofold means, both of them the moſt powerful, as experience ſhews, for this end. The one conſiſts in not exceeding in, or not being confined to, cloſe application: the other, in a ſufficient motion of the body, which children and young people ſhould never be forbid, eſpecially when combined with cheerfulneſs of mind. A beginning melancholy is always ſooner cured by dancing and riding than by any other exerciſe: they alſo ſhould learn to ſit and manage a horſe well.

FENCING is attended with a more violent motion of the body; and as it is a very wholeſome exerciſe for perſons ſtout in limbs, ſo on the contrary, detrimental, and not adviſeable, to weak perſons; in particular thoſe who have not a ſound breaſt. As to the utility of fencing, methinks, the detriment it cauſes, in the caſe of young people, ſurpaſſes its utility ſo far, that I am always very ſcrupulous to have them taught this art,

As to vaulting, not one in a thouſand is ever under the neceſſity of ſpringing on his horſe behind: but a rupture may be the conſequence, a ſpitting of blood, and a kick from the horſe. In a word, it is what I cannot adviſe any one to.

MUSICK, indeed, is one of the nobleſt inventions extant, a gentle charm to turn and wind the ſoul, and move the inmoſt heart: a mathematical ſcience, which exhibits the moſt perfect pattern of the characteriſtick art, more wiſhed for than found out by Leibnitz, conveys into the ſoul the ſoft ſentiments of virtue, yields an innocent pleaſure, and ſmooths ſome wrinkles which ſtudy and care have imprinted on the forehead.

I HAVE hitherto inculcated the inſtruction of children by way of diverſion or amuſement, as this is their general inclination: but, as cuſtom is capable of rendering the greateſt pleaſure diſtaſteful, one muſt either be very ingenious at inventing new amuſements, or diſcover another charm, by which to draw youth; and ſuch is ſenſibility to honour and diſhonour. It is true, it can effect more in one man than

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in another; but is to be found in ſome degree in all. Children, who in this reſpect are very ſenſible, may, by the prudence of the teacher, be very eaſily excited to laudable undertakings; and a well-applied commendation commonly effects more than the greateſt ſeverity: and then only recourſe is to be had to chiding when the former means fail. This caution is neceſſary, in order not to depreſs the minds of children, and accuſtom them to revilings.

It can be no doubt, that the underſtanding of children is enlightened, when conducted in the manner hitherto preſcribed, if not devoid of all natural capacity. But their knowledge acquires not the true vigour, nor loſes all air of pedantry, 'till they come to enjoy the converſation of reaſonable perſons, and conſtantly attend to what happens in the world: for however excellent hiſtory is in this reſpect, it is a repreſentation of a world no longer exiſting, we being more intereſted in the preſent than the paſt. Beſides, a perſonal view of men's actions is very different from the recital of them.

I IMAGINE, I have now diſtinctly enough ſhewn, how to cultivate the underſtanding of children; the reſt will depend on the ſkill of the teacher. And I now proceed to the ſecond part of this treatiſe, in which I am to enquire, how the amendment of the will may lay a foundation for the pupil's future happineſs.

NOTHING is more natural than a deſire after whatever we account good, and an averſion to whatever we deem evil. The behaving otherwiſe is the effect of ſome error; as the eyes of our underſtanding are too weak to diſcover directly the good or bad in an action. And thus we may eaſily imagine, it wholly depends on our having juſt notions of the nature of our actions, to chooſe the good, and decline the evil. The voice of nature, which calls aloud to us, *Make yourſelves perfect*, is much too powerful not to reach the hearts of all men, and ſet them on action. The misfortune is, human reaſon is too weak to make the proper application, as lying under the dominion of the ſenſes, and the underſtanding under the thraldom of the heart, inſtead

inſtead of the motions of the heart being regulated by the underſtanding. The man of a ſanguine temperament attends to, and follows the voice of nature; his heart, or rather the diſpoſition of his nerves, perſuades him, that man's true perfection conſiſts in the ſupreme gratification of the ſenſes and imagination: he therefore accounts indiſcriminately good, whatever yields delight to the ſenſes; and evil, whatever yields diſguſt; gives himſelf up wholly to pleaſure, which he makes the ultimate end of all his actions, 'till diſeaſes, an untimely death, and poverty and contempt, make him ſee too late, he has been injurious both to himſelf and to other people. The melancholic perſuades himſelf, that true good conſiſts in hoarding up riches, and therefore allows himſelf ſcarce any the leaſt pleaſure; is tormented with the anxiety of getting more, and ſtarves himſelf, and cozens other people, in order to lay up riches for jovial heirs; on the ſight of whom, in the hour of death, he ſighs at his own folly. The choleric perſon is ſcarce any thing better, is expoſed to a thouſand troubles, and often to the hazard of his life, in order to enjoy an empty

empty puff of air, called praiſe. In fine, the phlegmatic man thinks, that the ſupreme good conſiſts in tranquillity of mind, and this again in eaſe and tranquillity of body; imagines himſelf happy when he can ſleep, and eat and drink, and ſleep again. Theſe different perſons are in ſome meaſure in the right, though upon the whole in the wrong. What is more rational than to avoid diſagreeable ſenſations, and procure as many agreeable as poſſible? Who can blame a concern for the ſupport of ourſelves and others, or find fault with enjoying a ſatisfaction that others are pleaſed at our perfections? In fine, who, without a cauſe, can be ſuppoſed to deprive himſelf of the neceſſary reſt, or neceſſary ſupports of life? All the miſcarriage therefore conſiſts barely in running to extremes; as we fulfil the law of nature by ſetting due bounds to our inclinations. Now in order to this, we muſt acquire a readineſs or habit to act in conformity to the law of nature; and in this very habit virtue conſiſts.

Now as a habit cannot be obtained in a thing of which we have no knowledge, it is evident

evident we muſt know what is good, and what evil, in order to the practice of virtue. But as habits are no otherwiſe attainable than by a courſe of conſtant practice, and as this laſt brings on a cuſtom, we muſt accuſtom ourſelves to do the good, and omit the evil, in order to claim the appellation of virtuous. Now experience ſhews, that we moſt readily accuſtom ourſelves to whatever we have practiſed from our youth. And therefore it is a natural concluſion from all this, that children ſhould be brought up from their tendereſt years to the practice of virtue, and be reſtrained from vice.

CHILDREN come into this world in a ſtate of entire ignorance; and afterwards, their minds, as being mirrors of the world, gain a tincture or caſt from the objects they find therein. Can we, therefore, hope for any other repreſentations in their minds than what are daily pictured to them? I hence conclude, that children muſt needs be vicious, if only converſant with vicious objects: the influence, certainly, of example and cuſtom is extraordinary great. In a word, the minds of

of children are the wax; and the examples, with which they are ſurrounded, the ſeal which makes the impreſſion. In order therefore to make the ſtrokes or impreſſions of virtue and honour appear full in your ſon, yourſelf muſt have them deeply engraven on your mind, and conſtantly manifeſt them by your practice: as it would be ſtrange to require of him the reverſe of what he obſerves in you. What thoughts can he entertain of a father who, himſelf being guilty of ſwearing, puniſhes him for that crime; and who, preaching up temperance, is himſelf intemperate? This holds good in actions, however inconſiderable; as we all know, that children ape and mimick thoſe with whom they converſe. It is in vain to tell them, that ſuch things are allowable in grown perſons, but unbecoming in children: as by this means, vice will be only ſet in a more engaging view, and the great opinion they form of grown perſons make them wiſh to be able ſoon to reſemble them. But is it to be imagined, that there are any parents who take delight in the vices of their children, and who train them up therein? And yet nothing is more certain.

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The child ſcarce begins to liſp but he repeats the abuſive language he hears from his parents and the ſervants; and which they not only approve, but encourage him in, imagining that there is nothing at all in it, as the child is not yet come to underſtanding, that it rather looks pretty and diverting in him. But hereafter he will come to ſpeak out diſtinctly what he now only liſps, and leave the parents the ſad regret of having encouraged him therein. The ſame thing holds in a thouſand other caſes: the child falls and begins to cry; to pacify him, a ſtick is offered to beat the naughty ſtone that made him ſtumble: this the child does, and is ſtilled: but hence draws the concluſion, that he may revenge himſelf on whatever gives him uneaſineſs, whether things or perſons. And thus the deſire of revenge is inſtilled ſo deep into his mind as ſcarce ever after to be diſcharged. This alſo holds of other vices, as idleneſs, negligence, pleaſure, prodigality, &c. all which children uſually learn of the parents; who wiſh their children may do well in the world, and yet by their own conſtant example implant in them the ſeeds of every vice.

In the dreſs of children we are not only to eye their health, but alſo to avoid filling their minds with any vain thoughts on that account, as vanity is a vice they are naturally inclined to. Cloaths were intended as a covering to our bodies, and as a fence againſt the cold. To accuſtom young girls from their tender years to a light or no covering at all for the head is highly commendable, as what ſecures them from headachs and colds, which conſtantly affect thoſe who keep their heads too warm. Tight ſtays uſed to ſet off their ſhape undoubtedly hinder a free circulation thro' the lungs, and thereby cauſe anxiety and oppreſſion: all which is heightened by tight ſhoes, as hereby the blood is in greater quantity forced to the upper parts.

A habit of lying is inſtilled into children, if either trifling faults are made high miſdemeanors, or if the parents themſelves put them on lying. The firſt happens at ſchool, where too ſtrict a hand is kept over them; and parents bring up their children to a habit of lying, if not only guilty thereof themſelves, but even commending it. It is true a great difference

difference is to be made between lying, and not ſpeaking the truth; but children are incapable of underſtanding that diſtinction. Teach them, therefore, in their youth to ſpeak the truth; teach them afterwards to hold their tongues: and at length, when come to full underſtanding, explain to them in what caſes it is not only allowable, but alſo reaſonable, to ſpeak an untruth without forfeiting the character of perſons of probity and virtue. To avoid giving ſcandal or offence, I find it neceſſary to explain myſelf more diſtinctly on this head: I, therefore, premiſe, that then only it is criminal not to ſpeak the truth, when ourſelves or others are injured thereby. It leſs frequent happens that we hurt ourſelves than others by an untruth: but yet it ſo happens; many being injured in their property, from giving themſelves out for perſons of greater riches than they really are. But we much oftener injure others by lying, if we make no conſcience of promoting our own intereſt at their expence; which we ſhould not fail to avoid, did we reflect that, ſooner or later, we thereby bring unhappineſs on ourſelves, and thus tranſgreſs the law of

nature

nature, which enjoins us, *make yourſelves perfect*, whenever we happen to injure others; whereas we ſhould ever have before our eyes that golden rule, *do as you would be done by*. But may it not happen, that by ſpeaking an untruth, I may benefit both myſelf and others? A madman with a drawn ſword comes upon me, and aſks which way his enemy fled, whom he threatens to cut in pieces; and I know the way he took, am I really bound to ſpeak the truth; or rather do I not act the part of a good man if I direct him a wrong way? A thouſand like caſes may happen; but none of them ſo ſtriking and convincing as this. In my opinion nothing more difficult than to hold the middle path between truth and lying, and at the ſame time maintain with juſtice the character of a reaſonable and good man.

CHILDREN are alſo brought up by their parents, without their intending it, in all the indulgences of voluptuouſneſs. This might be thought to be far from being the caſe of poor people: but if they lay out on eating and drinking whatever they can ſave, they tacitly

tacitly inculcate to their children, that herein conſiſts the greateſt happineſs. The children of the rich are avowedly brought up in all manner of voluptuouſneſs: the dainties of the table are made their uſual recompence, and all the diſcourſe turns on the pleaſures thereof; which cannot fail to make children think eating and drinking to be the only real good.

To cram children with variety of high-ſeaſoned diſhes muſt be prejudicial to their health: not that I would debar children altogether all uncommon diſhes and fruit. Fruit, in particular, is the food which nature voluntarily offers to man, and never unwholeſome, if duely ripe. The ignorance only of phyſicians has made the diſtempers enſuing on a hot ſummer to be the effect of ripe fruit. Unripe fruit, indeed, is noxious, and makes children gorge-bellies like clowns.

When I blame the cuſtom of cramming children, I cannot but deteſt the unwarrantable cuſtom of ſtarving them, in order to make them fine ſhapes. Nothing can come

up to this folly: and one muſt ſtand aſtoniſhed to ſee a mother diſclaim all natural inſtinct only to gratify her vanity in a fine ſhape: ſo difficult is it to keep the golden mean, in which, however, virtue conſiſts: a virtue overſtrained degenerates to a vice.

But parents generally are more inclined to exceſs of tenderneſs than harſhneſs towards their children; eſpecially in ſickneſs; at which time they are humoured in every thing, and the choiceſt dainties forced upon them againſt their will; not conſidering that no patient, if without an inclination to eat, ever yet died with hunger; and that the averſion to food at ſuch a time is a hint from nature to abſtain; and not to follow its dictates, would be as unreaſonable as to refuſe a thirſty patient drink. And yet, by ſuch over officiouſneſs, parents hurt not only the bodies, but the minds of their ſick children; as they from this come to conſider themſelves as perſons of ſome great importance, about whom all this ado is made: and who, when got well again, expect to have the very ſame treatment. If humoured in this, you make them

them ſo delicate as not to be able to bear the leaſt puff of wind; but, if croſſed in their humour, they imagine ſome great injuſtice done them; and then either ſet up a crying, or dare and ſet the parents at defiance, and want to diſpute it with them: a dangerous caſe this, and which prognoſticates a high moral diſorder, if not ſtifled in the bud. As it is a ſtanding rule, that children, who are all by nature inclined to bear ſway, muſt never have their humour; let us, therefore, more cloſely enquire into a ſubject which conſtitutes the baſis of education.

It will be allowed, that a perſon is virtuous, when he can ſubject his appetite and paſſions to the governance of reaſon: whence it naturally follows, that, in order to be virtuous, we muſt learn betimes to curb our appetites and deſires. Now, as reaſon is not as yet ſtrong enough in children for that purpoſe, it is juſt that the reaſon of the parents ſhould act for them, and that they ſhould be accuſtomed never to obtain any thing becauſe they deſire it, but becauſe the parents ſee it good and proper for them: children, there-

fore, muſt never wholly have their will; and yet I mean not, that they muſt be always croſſed, as they would then hate from conſtraint, and not from a perſuaſion that the advice given them was fitter and more reaſonable.

As cuſtom is a ſecond nature, parents muſt begin betimes to bring the wills of their children in ſubjection to their own; and this, on no account, is to be effected by blows: ſufficient if the child never obtains what it inſiſts to have; and if, in caſe of obſtinacy, it be talked to in a ſharp manner. Children, when young, undergo the diſcipline of the rod; grown bigger, they are chid; and at length are put into the hands of a tutor, to reaſon them into virtue. Theſe ſeveral means might be tried at the tendereſt years, and only the more harſh and ſevere, when the ſofter prove ineffectual. A ſingle ſharp word is, certainly, more prevalent than, and preferable to, a tedious ſolemn lecture; which gives young people an averſion to virtue.

UPON finding your ſeverity has produced obedience, it will be neceſſary to favour them gradually with your confidence; which muſt be always proportioned to the degree of their obedience and good behaviour: for, if you go on domineering over them, when grown up, as you did in their childhood, they will, at length, come to wiſh your death: but if you behave among them as a friend, and rather adviſe than command, and even aſk their advice, affection will be joined to the reverence they had already conceived for you; they will come to ſee, that every harſh ſtep, which was taken with them in their childhood, was in order to benefit them, and the reſult of pure love; will value you above every thing beſides; honour, love, and ſerve you, and, when needful, ſtand by and aſſiſt you, and at your death ſhed unfeigned tears, expreſſed from emotions of filial affection.

THE road to virtue, which I have here pointed out, is far from being the common. Strange it is, that people will attempt to ſuppreſs the ſenſitive inclinations in children, and yet make them the only motives to virtue, and

diſſuaſives from vice. You beat your child on its eating unwholeſome fruit: do you imagine he will forbear, if he knows he can eſcape unpuniſhed? All that you thereby obtain is, only a ſlaviſh fear, mean-ſpiritedneſs, daſtardlineſs, and ſlyneſs. Rewards and puniſhments, indeed, are to be uſed in the caſe of children, but then to be conſidered as rational beings, not barely actuated by ſenſitive pain and pleaſure; but excited to virtue from ſentiments of honour, and reſtrained from vice from motives of ſhame. For, though we ought to love virtue for herſelf, and ſhun vice for its deformity; yet in all this, ſomething human comes to be intermixed, even in grown perſons; and can we expect it ſhould be otherwiſe in children? If not, is it not far better to ſtir them up to virtuous actions by a deſire of praiſe, 'till their reaſon is become ſtrong enough to call out to them, *This is the way, proceed in it?* It is, beſides, evident, that love of honour, pleaſure, and money, are the grand ſprings of human actions: take theſe away, and you bring on an univerſal lethargy. Why, therefore, attempt to deſtroy them entirely in children? Rather, by means

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of reaſon, ſet due bounds to their influence, and give them a virtuous turn. But of all inclinations there is none which more excites to a contempt of difficulties, and to the practice of virtuous actions, than the love of praiſe.

It is therefore neceſſary to know when to praiſe, and when to reprove: in this reſpect men are commonly ſo faulty, that ſo ſoft a tie, by which children may be eaſily drawn, is broken aſunder, and ceaſes to be of any uſe, if we are never commending, but ever blaming, children in the preſence of others: whereas we ought to chide in private, and commend in publick. It is natural, that commendation ſhould be the ſtronger incentive, the more publick it is; whereas publick blame and cenſure may deject the nobleſt ſpirits, and cauſe an averſion to any intercourſe with perſons of ſuperior rank. Would it not be a more reaſonable method to overlook little failings, committed in the preſence of ſuch perſons; and when alone, give them directions how to behave better: yet this to be done, as already hinted, by a courſe of conſtant practice, rather than by a formal ſet

diſcourſe. For when, out of timidity, they chuſe not to ſpeak out before ſtrangers, as being apprehenſive of committing ſome fault, all your advice will never bring them to it: but if what they ſay is not ſo ſtrictly canvaſſed, and you gradually attempt to improve their underſtanding, they will ſoon become accuſtomed to a noble freedom and boldneſs; which in time will procure them ſuch company, as will improve their underſtanding, mend their heart, accuſtom them to a genteel carriage, and lay a foundation for their future happineſs.

In my opinion, children ſhould never be beaten for faults of infirmity, obſtinacy being the only crime which merits blows. It is wrong to beat children on account of their learning, their falling down, or their doing any harm through inadvertency; but quite right, when guilty of any of theſe, or even leſs faults, out of perverſeneſs and defiance to you; this being as good as a formal declaration of war. Your ſon wants to wreſt the command out of your hands, and you have a right to repel force by force, in order to eſta-

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bliſh your authority, without which education cannot be carried on. This correction muſt be a ſerious, and no ſham, trifling work, in order to convince your child, that you are his lord; and therefore not ceaſed 'till he is made to do what before he declined out of perverſeneſs. If you neglect doing this, you make him come off in triumph, and reſolve in future to make no account of blows, in order to withdraw himſelf from your ſubjection. But if he comes the very firſt time to own himſelf conquered, and finds himſelf obliged to ſubmit, he will then loſe heart ever after to rebel. But be extremely careful not to ſuffer your paſſion to prevail when you are correcting: the child will be quick enough to obſerve your weakneſs, and to conſider the correction as the effect of paſſion, and not as the exerciſe of juſtice. If in this reſpect you cannot command yourſelf, rather commit the execution to another; but with ſtrict orders, not to ceaſe 'till the child complies with the father's will, and comes to aſk forgiveneſs: which you muſt not abſolutely reject, but yet make it ſomewhat harſh to him; nor muſt you ſhew a full reconciliation, 'till by a perfect

ſect obedience he has amended his former fault, and ſhewn his reſolution to remain your faithful ſubject. If children are brought up with due prudence, it will be very rarely neceſſary to have recourſe to violent means: but if they were before left to their own will, it will be hard to mend the matter. Yet, if they are ambitious of honour, we may avoid blows, even in the caſe of great faults, by ſome humbling penances, as making them go bare-foot, faſt, and wait at table. But extremely abſurd it is to make children, by way of correction, get a taſk, or to keep them longer than uſual in ſchool: for coming in that caſe to conſider learning as a puniſhment, it is quite natural for them to have an averſion to it.

It is wrong to make mention of vicious practices before children; as it may miniſter occaſion to their falling into vices they would otherwiſe avoid. Rather attend to the vices your child is inclined to; upon obſerving which for the firſt time, ſhew your ſurpriſe and aſtoniſhment, as what you could never imagine him capable of. This may ſo con-

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found and ſhame him as to ſuperſede the mean practice of blows. If he wants to run about the ſtreets with other children, and you apprehend his contracting vicious habits, you muſt inſpire him with a contempt for ſuch children, by turning the diſcourſe with a third perſon on the meanneſs of their behaviour; and, if your ſon is ambitious of honour, he will avoid ſuch intercourſe.

GREAT care is neceſſary not to confound innocence and defects of nature with perverſeneſs and obſtinacy; a great difference to be made between a child's ſaying, I am hungry, and ſaying, I muſt have cherries. In the firſt caſe, it is wrong to deny them a bit of bread and ſalt, which is all I would allow them between meals: but if they inſiſt on having dainties, it ſhould be a conſtant rule never to give them any, when they take it in their heads to call for them. If they hang the lip on a denial, be ſure to teſtify your ſurpriſe at ſuch a behaviour, and never to indulge them in the leaſt. It is impoſſible, as any one may eaſily ſee, to mention all the caſes that may happen.

AMONG

AMONG the things children are moſt inclined to, and ought the leaſt of all to be allowed in, is crying; which ariſes from a twofold cauſe, from perverſeneſs and obſtinacy, or from ailment. The firſt is ſo little to be ſuffered, that if a ſerious air has no effect upon them, you muſt proceed to hard words, and even to blows. The ſecond is more innocent, as being natural for children thus to manifeſt the ſmart they feel when either ſick or fallen down: but you muſt never encourage them in it, by bewailing their caſe, as they are thus made worſe, and ſoftened too much in their temper; better to accuſtom them to every hardſhip; and when fallen down, ſeem to make nothing of it, and with a cold indifferent air tell them, they muſt be more careful for the future: or, if their crying returns too often, laugh them out of it, but never ſtrike them; for the ſmart of the fall is puniſhment enough for their want of care, it being altogether abſurd to ſtill their crying by encreaſing the ſmart which cauſed it. What contributes greatly to this is to accuſtom children to bear pain and ſmart; at leaſt when grown up and able to run about; but never with harſh language,

language, but in a ſporting friendly manner, when they are full of play and mirth.

As fear is a weakneſs natural to children, you muſt endeavour early to ſuppreſs it, and to inſpire them with ſentiments of a true courage. For this purpoſe you muſt never tell them frightful ſtories of ghoſts and hobgoblins, nor ever be guilty of the folly of frightening them on purpoſe. But this alone is not ſufficient to give children a good heart: they muſt be accuſtomed to approach nearer to whatever appears frightful to them; but this is to be done with great precaution, by friendly advice, and not by threats. But if, on the contrary, a child is naturally too fool-hardy, a rational repreſentation of the danger is the beſt means of repreſſing this extravagance.

Cruelty is properly a thing oppoſite to man's nature: it may, however, happen, that an inclination ſo unnatural may unobſervedly ſlink into the minds of children. They catch butterflies, and take pleaſure in obſerving their motions after putting them to the torture. This is commonly accounted a trifle, but from

from it the child proceeds to exerciſe his cruelty on bigger animals, and at laſt on men: his heart becomes inſenſible to every emotion of compaſſion, which he is ſure to deny to whomever he has any power over. Be careful, to ſtifle ſo barbarous an inclination in the bud. I except the caſe, when your ſon does this out of a laudable curioſity, in order to know the internal ſtructure of animals: this ought by no means to be repreſſed, but rather encouraged. A child alſo ſhould never be diſcouraged, much leſs laughed at, when putting his little trifling queſtions, but anſwered in ſuch a manner as may make the thing as intelligible to him as poſſible, in proportion to his years, and the degree of knowledge he has already acquired. We muſt be ſure to commend his deſire of knowledge in the preſence of others, and to turn his very trifling to things which may procure him real benefit; and you will ſoon find he will with pleaſure extend his knowledge. But if a child be naturally without vivacity, you muſt enquire whether this is not the effect of indolence; which you may eaſily diſcover upon obſerving whether he is at all times ſo lifeleſs, or at play ſhews ſome

ſigns

ſigns of briſkneſs. In this laſt caſe all hopes are not loſt, the buſineſs is only to give him a right turn; which is no ways better attainable than by conforming to his inclination, and, ſhould this prove ineffectual, treat him with the cold, indifferent air of the father. This air, which is of ſo great importance, and which few, either parents or teachers, have the addreſs to put on, will certainly produce its effect. Whoever accuſtoms himſelf to treat his children in a rational, friendly manner, need only aſſume an air of ſerioufneſs, indifference, and diſpleaſure, whenever he wants to correct their miſbehaviour. Such a carriage will prove inſupportable to them, and make them do any thing rather than loſe the confidence and friendſhip of their parents.

THAT inquiſitiveneſs, which is of ſo great uſe in children, may be ſtill more heightened by ſurpriſing them with ſomething new and uncommon, by giving them occaſion to enquire into its nature: and this to be a thing, the knowledge of which may prove to their benefit; as that even their very play-things ſhall have a tendency that way; which they ſhould

ſhould be obliged to make themſelves, with a little of your aſſiſtance; by which means they will not only acquire a habit of labour and application, but will alſo have a greater pleaſure in it than if you purchaſed the moſt coſtly play-things for them, which they themſelves could not execute. And even in the caſe of making them a preſent of a top, you may ſet them to make the whip for it, and I engage they will exert all their wit and diligence to accompliſh ſo important a piece of work. The uſe of ſugar-puppets, or play-things which are gilt and coloured over is to be rejected on a medicinal account, the gilding and colours being for the moſt part either rank poiſons or moſt violent medicines; ſuch as leaf-braſs, with which the gilding is made, and gummi guttæ and ſmalt, which are uſed for giving the yellow and blue colours.

Above all, you are early to inſtill the fear and love of God and of the chriſtian religion into the minds of children, point out to them the remarkable footſteps of Providence in the government of the world, and from the doctrine of Chriſt furniſh them with new motives to

to the performance of ſuch actions as promote the happineſs both of themſelves and others: is done, not by making them conn over by rote a ſet form of words; but by good example, and by never mentioning the name of God and religious ſubjects without the higheſt reverence and awe.

THESE are the means by which children are brought to the practice of virtue: but with all their virtue and knowledge, they would only reſemble a houſe which was ſtrong and well built, but without any ornaments. The ornaments of virtue are manners or good breeding: and as moſt men are accuſtomed to put a value on things from their outward appearance, ſuch external ornaments are almoſt an eſſential part, and as neceſſary as virtue itſelf; but to be founded on virtue: take virtue away, what remains will be mere ſhow and outſide. Virtue, when duly underſtood, will be highly prized, as the only means to afford thoſe pleaſures which ſupport us under the unavoidable difficulties of life. Happy, if from the tendereſt years ſo noble an inclination has been inſtilled into your mind; if your heart

burns within you on obſerving any one diſtinguiſhing himſelf by his knowledge and his virtue; if you conſider pleaſure as an intoxicating, enchanting poiſon; if apprized of the deceitfulneſs of honours, you come to deſpiſe them as the vain breath of the unthinking people: happy, in fine, if poſſeſſed of ſuch noble ſentiments, as to be raiſed far above the mean occupation of the covetous. But beware, you paſs not ſuch a judgment from mere indolence and ſloth, and that you become not an uſeleſs member of ſociety.

From thus ſubduing ſuch vicious inclinations, and from entertaining ſentiments ſo noble and exalted, every virtue, and every inſtance of good breeding, will flow. You will in every thing become in love with order, as being apprized that vice conſiſts in diſorder; by patience and meekneſs manifeſt your conſtancy in the practice of every virtue, as neither to be terrified nor miſled by whatever difficulties may happen in your way; but always preſerve your mind in a regular equal poiſe, in which reaſon ſhall conſtantly regulate the affections: you will delight in labour and application,

application, as being apprized that idleneſs is the root of every vice; perform every thing you undertake with pleaſure, and always manifeſt a cheerfulneſs and alertneſs in all your actions; as moroſeneſs is a burden to others as well as to yourſelf: you will diſcover a noble frankneſs in every thing you do, and never aſſume the maſk of hypocriſy: an univerſal love and benevolence to mankind will gain you the hearts of others, and make you to be highly eſteemed in ſociety. This good opinion will yield you ſatisfaction, as being founded on genuine merit: but at the ſame time you will know how to preclude all entrance to pride into your heart, the moſt dangerous enemy to virtue, as you have already precluded ſelf-conceit and obſtinacy, the retainers of pride. All theſe good qualities cannot be too early implanted in the minds of children, not, as I have already hinted, by ſolemn diſcourſe, much leſs by blows, but by a good example, and by repreſenting to them the excellence of virtue, and deteſtableneſs of vice, in a pleaſing, agreeable manner, and ſuitable to their capacity; and by ſo manifeſting your pleaſure or diſpleaſure, as to turn and

wind them at will, and keep them in the middle path of virtue, from which it is ſo eaſy to ſwerve. However juſt this may be, it may happen that a young perſon, who has no inclination to prodigality, may with all his good qualities be made unhappy thereby. And therefore you muſt acquaint your ſon betimes that moſt men catch at gold, as being almoſt generally held the only means of gratifying their inclinations, as ſpiders catch at flies; diſtinctly ſhew him how difficult it is to get money, and how ſoon it may be ſquandered; in a word, inſtil into him the art of rightly managing his money, and becoming a good oeconomiſt, eſpecially if naturally without any inclination to covetouſneſs. I think it very proper conſtantly to ſupply children with ſome money, which is to be at their own free diſpoſal, but on condition that every week they account for it. This account however, eſpecially at firſt, not to be taken too ſtrictly of them; only hint in what caſe ſome money might be ſaved, or better applied, or ſomething purchaſed cheaper: but in this, care to be had, that they learn not the art of lying. The keeping thus an account of expences will

will be uſeful to them all their life: they will thereby learn, whether in a year their expences have exceeded their income, diſcover the reaſon of it, and thereby be enabled to procure the encreaſe, and prevent the diminution, of their income. Yet much care is neceſſary to guard your ſon againſt niggardlineſs when you want to ſecure him againſt prodigality: and then only will he be happy, if he knows to keep the middle path between both theſe extremes.

THE art of living in the world principally depends on under-rating neither ourſelves nor others: the one of theſe muſt never be ſeparated from the other; otherwiſe we become either ſhy of, or coarſe in our behaviour to, company. We are not to imagine ourſelves either incapable of further improvement, or as deſerving to be had in admiration by every one we approach; but yet we are to aſſume a laudable aſſurance, ſo as to be able, on all occaſions, to perform our duty without the leaſt diſcompoſure: otherwiſe, modeſty becomes a clowniſh baſhfulneſs, which baniſhes all freedom and gracefulneſs from our actions,

and obſcures the brighteſt qualifications: but on the other hand, we are to be careful not to turn the magnifying end of the perſpective towards ourſelves, and the diminiſhing towards others; as we hereby deprive them of that reſpect which is their due; and herein incivility properly conſiſts. On the contrary, we are to expreſs our reſpect for others by external ſigns, for which, when done in an unconſtrained, graceful manner, we obtain the commendation of mannerly perſons. This behaviour, which conſiſts not barely in words, but in geſtures and other external actions, is the language of civility.

WHOEVER has a genuine love and due reſpect for others can as little refrain from ſhewing it by his words and actions, as rather to do himſelf a kind of violence in attempting to ſuppreſs the motions of his heart. But if the heart has no ſhare in the language of the tongue; or, if we expreſs our reſpect in an affected, ſtiff manner, a kind of conſtraint ariſes which diſpleaſes, while we are endeavouring to pleaſe. But as the end of civility is to pleaſe,

pleaſe, it is evident we are to avoid all forced, affected, and counterfeit behaviour.

OTHERS, indeed, ſpeak this language of friendſhip and reſpect in an unconſtrained, ready manner, but yet without any thought, and like children, by rote. Perſons unacquainted with their character may be affected by ſuch behaviour; but whoever are well acquainted with them take it for a thing of courſe. Above all things, therefore, accuſtom yourſelves to a noble openneſs and freedom, and be aſſured, that the beautiful itſelf becomes diſtaſteful when conſtrained. Never load a perſon with unneceſſary compliments; conſider that thereby you become troubleſome: nay, that it is a piece of mockery to ſhew a perſon greater honour than becomes his condition, and to commend in him what is manifeſtly contrary to truth.

THE readieſt way to bring children to an unconſtrained and courteous behaviour is friendly admonition, good example, and frequent intercourſe with well-bred perſons of both ſexes: each of which particulars merits to be conſidered apart.

As children cannot poſſibly of themſelves know wherein decency of behaviour and good manners conſiſt; and as beſides, the modes of civility are for the greateſt part determined more by cuſtom than by reaſon, they will remain rough and unpoliſhed, with the moſt enlightened underſtanding and beſt-diſpoſed heart, if in this reſpect left to nature alone. It is, therefore, proper to repreſent to them decency of behaviour in the moſt agreeable manner and under the moſt engaging form: and hereby they will profit ſo much, as to take a pleaſure therein: whereas if done in a pedagogical, pedantic way, they will acquire an averſion to all civility and good breeding; and hence, no wonder if a conſtraint appears in ſuch actions as they are forced to.

As I am of opinion, that the hearts of children, in general, may be far better won by example than by formal inſtructions; ſo I imagine, this alſo holds in particular of civility and politeneſs of manners. The ſon of a clown, if brought up among perſons of good breeding, would perhaps prove the politeſt of men. It is in effect very curious to obſerve, that naturaliſts claſs man, the ape, and the

the ſluggard, under one and the ſame genus; and in morality alſo it holds, that a man then only truely becomes ſuch, when keeping to the mean between both theſe ſpecies of animals. Children in particular have this in common with the ape, that they imitate whatever they ſee. Be ſure, therefore, to avail yourſelf of this diſpoſition to their benefit, and let them have before their eyes an example of politeneſs, in order to their becoming polite and courteous themſelves. From this it follows, that parents are to obſerve the rules of decency and good breeding not only in the preſence of their children, but to guard them as much as poſſible againſt all intercourſe with ſervants and perſons of a mean education. Yet on no account muſt you allow them to behave with rudeneſs to ſervants, but inſtil into them a modeſt and decent behaviour towards perſons of lower rank: and therefore it is a very good method to procure them the company of children of mean parentage, but of a good education.

In fine, children alſo, in order to intercourſe with ſtrangers to the knowledge of the world

world and learning good breeding muſt, above all things, be from their youth admitted to the preſence of company, when you either happen to pay or receive viſits. By this means they will gain a good degree of aſſurance, and learn the modes and faſhions of the world. In particular, this is to be obſerved, when perſons of rank are preſent; for, from the viſits of ſuch as we more familiarly converſe with, it is more adviſeable to exclude children.

INTERCOURSE with others is ſo natural a thing, that even on that account man is called a ſociable creature; and perſons, who in this reſpect are ſhy, do in ſome meaſure, by ſo diſtinguiſhing a characteriſtic, openly diſclaim their humanity. We may eaſily judge, how unnatural ſuch a character is; as moſt animals of a ſpecies keep together, and conſtitute a kind of republic; as we obſerve, not to mention other inſtances, in ants, bees, and and ſwallows, and as in ſtorks we may ſee, how they punctually fulfil all the duties of friendſhip. Agreeable inſtances of this kind we find taken from Keyſler's Travels, and in Mrs. Untzer's Philoſophy for the ladies,

part

part ii: a book which may be extremely uſeful to young people; as it treats on logic, metaphyſics, natural hiſtory, and natural philoſophy, in a conciſe, eaſy, entertaining, and, at the ſame time, ſolid manner: properties neceſſary in a book for the uſe of children and the ladies.

So natural as intercourſe with others is to man, ſo great a degree of underſtanding is requiſite to make a proper choice in this reſpect, without tranſgreſſing the rules either of prudence or of virtue. Do but figure to yourſelf, that all perſons, with whom young people converſe, are ſo many ſtatuaries, each of whom labouring to form a ſtatue which ſhall reſemble himſelf, out of this yet-unformed matter. Now if they themſelves are perfect, they will produce ſomething perfect: if not, they will expreſs all their own deformities in the ſtatue they form. Hold intercourſe, therefore, with ſuch perſons as you may become more perfect by; with ſuch as in their perſon unite wit and underſtanding, and whoſe actions are the unvaried reſult of virtue, the ſource of which ſprings from the heart. Conſider, that Alexander

der learnt drunkenneſs of Leonides, and Nero cruelty of his barber. In order the better to accuſtom yourſelf to the duties of politeneſs and reſpect to others, chooſe to converſe with perſons rather above than below your own rank.

COMPANY is a kind of ſchool for young people: it is, therefore, extremely prepoſterous, that the ſcholar ſhould ſet up for a teacher inſtead of being a learner. Accuſtom your children, therefore, to hear rather than to ſpeak, and never ſuffer them to be ready with their tongues, or to contradict, or to interrupt others in their diſcourſe. This ſpecies of inattention or diſreſpect is injurious, ſpoils the beſt company, and wounds the laws of decency. We by this ſeem to account a man a ſimpleton, when we contradict him, and throw contempt on his words, and break in upon them. This, as Locke obſerves, is a fault peculiar to Europeans. The Americans give every one a full hearing before they attempt to anſwer. Such indecent behaviour always diſcovers a high conceit of oneſelf, and is oftentimes the effect of that pedantry,

contracted

contracted by too great a habit of diſputation. Teach your children, therefore, to hold their tongue before ever you teach them to ſpeak; and be aſſured, that Pythagoras required of his ſcholars a five years' courſe of ſilence for this reaſon, becauſe he juſtly imagined, a man ſhould never ſpeak before he has duely thought. Beſides, ſilence or taciturnity is a virtue indiſpenſably neceſſary to human happineſs; as ſecrecy and diſpatch are the two poles on which all great actions turn; and as the moſt important projects reſemble a mine, which, when it has once got vent, loſes all its effects. This was what that Italian well knew, who made a paſquin on Pope Sextus, by which his holineſs, thinking himſelf highly injured, promiſed a conſiderable reward to whoever would diſcover the author. Now in ſome days after, as no diſcovery could be made, the following words were found written at the bottom of the pope's proclamation: *Nol ſaprai, ſantiſſimo padre, quando lo feci, era ſolo*; 'moſt holy 'father, you never will know the author, when 'I wrote, I was alone.' True it is, there is a peculiar pleaſure in ſaying all one thinks: but it is no leſs true, that we muſt often purchaſe

chaſe this pleaſure at too dear a rate, by putting ourſelves to the mercy and in the power of others to make us unhappy, whenever they pleaſe. It is an eaſy matter to blab out a ſecret, but impoſſible to recal it: and therefore the apoſtle's rule is moſt excellent: *Be ſwift to hear, ſlow to ſpeak, ſlow to wrath.* This leſſon is, however, difficult to be learned; as Bembo, one of the firſt chriſtians, experienced in himſelf, who came to his friend in order to be taught a pſalm, which happened to be the 39th: *I will take heed to my ways that I ſin not with my tongue.* Now Bembo, on hearing this firſt verſe read, deſired his teacher to ſtop, and ſaid, Enough for me duely to learn this; and in half a year after being chid for not returning in order to have further inſtruction, he anſwered, That he had not fully learned his firſt leſſon: nay, at the end of nine years, avowed, that in all that time he could not perfectly bring himſelf to fulfil theſe few lines.

So neceſſary as it is, that young people, and children in particular, ſhould not ſpeak in company before they are aſked; yet it is as ridiculous

ridiculous to make them obſerve too ſtrict a ſilence. The end of ſociety is to diſcourſe together; as without this, ſociety would be a body without a ſoul. But then, care is to be had not to run into the other extreme of talkativeneſs, ſaid to be ſo peculiar to the fair ſex; and no ſubject more fruitful for that purpoſe than ſcandal; which I would never adviſe you to deal in; for you may be aſſured, that the very perſons, who now expoſe others to ridicule, will be the very firſt to inform them of what you ſaid.

It ſhould ſeem as if both theſe extremes were become ſuſpicious, gaming being pitched upon as an antidote againſt them; which, in this reſpect, proves of great uſe: and conſidering the depravity of human nature, we are not to wonder that few companies can well be without it; for it muſt be owned, that perſons even of learning and virtue are often mutes in ſociety, and want to be rouſed by others of far leſs knowledge than themſelves. This degree of ſerioufneſs or moroſeneſs is generally the effect either of an hypochondriacal diſorder, contracted by cloſe ſtudy and application

plication, or of a leſs frequent intercourſe with others: a defect we cannot be too much on our guard againſt, as proving a burden both to ourſelves and other people. How diſagreeable is it ever to look ſour and ſullen, and ſpeak in ſhort and broken ſentences like ſome oracle? Too ſtrict and formal a behaviour in company is certainly very diſagreeable; and Mr. Fontenelle is much in the right, when he ſays, that *to know how to live in the world, is for the moſt part not to know what one does.* Hence it is that an agreeable ſtory, an ingenious and well-applied jeſt, with conciſe and judicious remarks upon it, diffuſe a joy, a ſatisfaction, and even a benefit through a whole company. By jeſting I mean not low drollery; the difference between a man of wit and a buffoon is as great as between a man and an ape. As an unſeaſonable jeſt has coſt many an one his head, ſo a jeſt fitly applied has made many a man's fortune.---Dr. Mountain, one of the chaplains to James I. amidſt the king's perplexity to fill the ſee of London, then vacant, which many earneſtly ſolicited for, told the king, that if his majeſty had faith, he would ſay to this Mountain, laying his hand

hand at the ſame time on his breaſt, be thou removed into this ſee. The king was ſo well pleaſed with this, that he gave the doctor the biſhoprick. Again, Theocritus of Chios had highly injured king Antigonus, who had but one eye: the king, however, promiſed not to reſent the injury, if he only appeared before him: his friends encouraged him to it, telling him he had nothing to fear as ſoon as he came before the king's eyes. Ah! ſays he, if that is the caſe, I am undone! Antigonus, who had before reſolved to pardon him, could not brook this unſeaſonable jeſt, which coſt Theocritus his life.

It is impoſſible to enumerate all the failings men may be guilty of in company, which are no leſs numerous than their vices. The world is a comedy: learn therefore to act your part well, and let the failings of others be ſo many ſea-marks to you, that you may avoid ſplitting on the ſame rocks.

These are my thoughts on the education of children: they are in themſelves conciſe, tho' I may perhaps have ſaid too much on the ſub-

ject, as the whole principally depends on the ſkill, prudence, virtue; and politeneſs of the tutor. And to procure one of this character, parents ſhould grudge no expence, but account ſuch an one their benefactor, and highly value him. It would be therefore, in my opinion, a very uſeful thing, were lectures regularly read at univerſities for training up future tutors, as was formerly done by Mr. Schmeitzel at Halle, and not without great benefit. Indeed, it is far eaſier to become a learned doctor than a ſkilful tutor, and it coſts not ſo much pains to learn the moſt ſublime ſciences, as it does properly to inſtruct and to bring up children. In fine, as I have no manner of doubt, but the thoughts I have here offered are well grounded, I may reaſonably hope, that judicious parents will take care to regulate the education of their children thereby. pleaſing reflections, which I form to myſelf from the benefits accruing from this method, make me conclude theſe pages with much inward ſatisfaction.

APPENDIX

APPENDIX.

ON THE

Diſeaſes of Children.

I HAVE in the firſt part taught in what manner to form the bodies of children; and though I doubt not, if all I have there advanced be duely attended to, that children will become leſs ſubject to diſeaſes; yet after the greateſt care and attention, it is not always poſſible to prevent ſome diſorders: unforeſeen accidents, the weakneſs of their limbs, the midwife, the nurſe, the parents, and often the doctor, give occaſion to them. Hence it is neceſſary to know in what manner to treat the diſeaſes of children; eſpecially as we cannot always have a phyſician, and more rarely a ſkilful one, occaſionally to conſult, the preſcriptions of midwives and old women being generally in this caſe highly abſurd.

THOUGH I have already ſhewn, that the healthy ſtate of the parents, at the time of generation, is a neceſſary pre-requiſite to the health of the child; yet I muſt not omit mentioning the common vice of drunkenneſs; the rather as many children are generally begotten in this ſtate of diſorder, the day of marriage being for the moſt part a day of exceſs in every reſpect; which ſhould it be ſuppoſed to have no influence on the bodies of children, yet might on their underſtandings. The ſame thing may be apprehended, if the mother, during her pregnancy, is given to exceſs in drinking: not the leaſt doubt can be made, but the tender brain of children may be thereby affected.

IT is highly improper to bring new-born children directly to the light as ſoon as they are brought into the world: for being juſt come out of a dark priſon, ſo ſudden a change cannot but affect them much.

IN bathing children for the firſt time care is to be had not to plunge the head under water, but to waſh it clean with a ſpunge or ſoft

ſoft linen rag; alſo after the birth to remove the ſlime out of their mouths with the finger. It would be needleſs to mention the many ridiculous and ſuperſtitious practices performed on children; among which I reckon ſwathing, and milking their breaſts; but having already treated of the former, I ſhall only take notice of the latter practice. A new-born child has milk in his breaſts, owing to the flaccid ſtate of its veſſels, which, ſo far from being an uſeleſs moiſture, is a nutritious juice, and never ſpoils or corrupts by ſtanding, but like the other liquids has its proper circulation: no ſolid reaſon, therefore, can be aſſigned for this practice; and experience ſhews that many thouſands grow up without ever being thus treated. Notwithſtanding which, midwives, out of their great wiſdom, account it neceſſary to preſs the milk every day out of the breaſts of children. Now if done in a gentle manner, ſo as to cauſe no pain, it might be overlooked: but they ſometimes preſs ſo hard as to cauſe inflammations and even ulcers of the breaſt; and this we cannot conſider as a matter of indifference: this is the fruit of that wiſdom, which, as Boerhaave writes, wants to outdo God himſelf.

SHOULD the nurſe's milk prove too thick, ſhe may take twice a day tincture of antimony, mixed with half the quantity of aniſated ſal armoniac, to the number of thirty drops; and after a fit of paſſion or a fright, a precipitating powder prepared of nitre, crabs-eyes, and ſome diaphoretic antimony, as ſerviceable in this caſe. Upon any violent diſorder of mind, ſhe ſhould always milk her breaſts before ſhe lays the child to them. As many of the diſorders of children ariſe from taking down too great a quantity of milk, they ſhould not be allowed to ſuck too much at a time, but have the breaſt the oftener. In their third month they may bear a thin beer, if you want to uſe them to that liquor; yet they may thrive and be very healthy by the uſe of water alone.

As children are not to be kept too warm to prevent their becoming chilly; ſo neither, eſpecially when in a ſweat, are they to be expoſed to cold: not only perſpiration, but their ſtools and urine ſhould be kept regular. In a coſtiveneſs laxative gliſters of oil and milk may be uſed, or oxymel of ſquills with ſyrup of ſuccory and rhubarb, in equal quantities, a tea-ſpoonful at a time, 'till an opening happens.

pens. A diſcharge of the urine may be moſt eaſily promoted by putting children in warm water up to the navel, or laying a bladder with warm milk on their body.

In the caſe of marks of the mother, and theſe bare ſpots only, which are generally red, rub them with the lochia of the mother, or with the blood of a barbel. This laſt I have tried, and with it diſcharged the ſpot: but this proving ineffectual, it is recommended to have the mark ſtroked, after the child is grown up, with a dead man's hand; which is alſo ſometimes found to be ſucceſsful; but the child's averſion to a dead perſon ought not to be ſo violent as to throw it into other diſorders. But if the mark is a large excreſcence, it muſt be removed by the ſurgeon, who either by ligature withdraws its nouriſhment, or eats it away by corroſives; and the ſtrongeſt, particularly alkali's, are beſt; for the weaker ſort only cauſe a greater flux, and thereby may eaſily produce ulcers of a malignant kind. Cutting in general is not ſo adviſeable, nor to be readily undertaken, eſpecially in the caſe of very young children. Heiſter in his

ſurgery gives farther inſtructions on this head.

CHILDREN generally bring a ſpecies of the jaundice into the world, which goes off of itſelf; but if both the mother and child have it, it muſt be aſcribed to the juices of the mother, and goes not off 'till the mother, at whoſe breaſt the child ſucks, is freed. Gentle laxatives may be uſed for the child, and perſpiration promoted by means of diaphoretic antimony, and of the waters thought to be of ſervice in this caſe, ſuch as elder, carduus benedictus, goats rue, &c.

THE aphthæ, or thruſh, is a diſorder common to young children. I have deſcribed their nature in my pathology; which, in general, is to be conſulted, in order to the knowledge of the cauſes of diſeaſes. The thruſh is diſtinguiſhed by the white colour which covers the tongue, lips, and throat. In this caſe, powders of prepared muſcle-ſhells, crabs-eyes, and other abſorbents, may be adminiſtered both to mother and child; to which, on account of the heat in the child's mouth, may be added

added a little nitre: beſides, the aphthæ, may be wiped with a ſoft cloth dipped in wine, in which ſage has been boiled, with a little honey added: which is extremely neceſſary, as the aphthæ prevent the child's ſwallowing; and may prove mortal, if propagated to the ſtomach. In the caſe of a feveriſh heat accompanying, perſpiration is to be promoted by the waters above mentioned; and in the caſe of coſtiveneſs, an opening to be procured by the above-deſcribed ſyrup, or by the uſe of rhubarb.

SOMETIMES children either bring into the world an extraordinary large head, or ſoon after the birth, if the labour has proved hard, come to have ſuch an one. This diſorder is a dropſy of the head, and indeed a ſerious affair, in which a ſkilful phyſician or ſurgeon muſt be conſulted; but all will prove ineffectual, if a lymphatic veſſel is burſt.

CONSIDERING the tenderneſs of the ſkin, it is no wonder if in children it is often galled: their ſweat, urine, and excrements are apt to fret it; to which ſwathing contributes much;

much; and hence it is plain, how neceſſary it is to keep children clean. They ſhould, therefore, be bathed once a week at leaſt, in luke-warm water, often ſhifted, and daily waſhed in pure water, or water mixed with wine. Let the fundament, or rectum, if fretted, be rubbed with deer's fat: and children ſomewhat grown up, having the ſkin ruffled by the pinching of the ſhoe, may have only the inner ſkin of an egg laid on. To prevent the urine from fretting the ſkin, ſtrew the thighs with ſeeds of lycopodium, or with white lead; but avoid all plaiſtering and daubing; obſerving this ſalutary truth, that, in order to heal a freſh wound in a perſon of ſound juices, nothing but a bare bandage is requiſite: from the introduction of any thing foreign into it, we may juſtly apprehend its feſtering; whereas it might have healed of itſelf.

Breakings out on the ſkin may ariſe from children's not being kept cleanly, and ſtand nearly allied to a ſcald head; which is commonly attended with a ſwelling of the glands of the neck, and with vermin in the head. Above all things the ſwelling of the glands is

to

to be diſcuſſed, previous to the cure of the ſcald head, otherwiſe fatal ſymptoms may ariſe. It is a very bad ſymptom, if the hair at the ſame time ſheds. An over flux of blood may be the reaſon why the heads of children are principally affected; nor is it improbable that ſuch breakings out may ariſe from worms in the juices; as from other circumſtances, we learn, that a true corruption of the juices is not always a concomitant thereof. In this caſe it is of ſervice to repeat laxatives more frequently; for which purpoſe mercurius dulcis is peculiarly adapted: æthiops mineral is alſo of ſervice in this caſe, and may be adminiſtred, without any ſcruple, in a few grains, to the tendereſt children; and diaphoretic antimony is alſo very ſalutary as well for the child as the nurſe: afterwards attempt to ſoften the ſcald, either with the nurſe's milk, or with freſh butter. Children ſomewhat grown up have a cap of pitch applied on their head, in order to tear away the ſcald at once: but all proves ineffectual, if the vermin are not diſlodged; for which purpoſe the head may be waſhed with brandy, in which tobacco has been ſoaked, or ſmeared with oil of aniſeed, to

which

which lice have a particular averſion. The external uſe of mercury is alſo recommended. Beſides, children are, for the firſt weeks, ſeiſed with a ſpecies of exanthematous eruptions; in which caſe care is to be had not to ſuppreſs perſpiration; and againſt the acrimony of the juices the nurſe may adminiſter a powder.

GRIPES, or belly-aches, are one of the moſt common and troubleſome ſymptoms in children: they then cry, agitate their hands and feet, cannot ſleep, have the body puffed up with wind, have vomitings and a looſeneſs upon them; all which may be owing to the acrimony of the milk, on turning ſour on the ſtomach, or on drinking ſour beer which has ſtood over night; on ſome violent paſſion of the nurſe, on the child's taking down a too great quantity, or milk from chilled breaſts: beſides, a looſeneſs generally accompanies children's breeding their teeth. The cure muſt be varied according to the variety of the cauſe: in moſt caſes a clyſter is the beſt means. In flatulencies the nurſe may eat aniſe, and in a manifeſt acrimony in the inteſtines, abſorbing

ſorbing powders, or a few drops of the tincture of antimony may be given with the milk: the powders may be commodiouſly adminiſtered in pap of fine flour, when the acrimony may be more certainly carried off; for which purpoſe alſo clyſters are beſt adapted; prepared, if there is nothing elſe at hand, of a thin beer, with the yolk of an egg and freſh butter. In this caſe, nurſes have often recourſe to treacle or mithridate, in order to lull the child aſleep; but as hereby the cauſe of the diſorder is not removed, only nature for a little time charmed or dozed and made inſenſible, it is much to be diſapproved. If the caſe proves too obſtinate, it is beſt to take another nurſe.

THO' there are none without their worms, yet children are moſt of all plagued with them: they lodge not only in their heads but in their bowels: theſe gueſts behave ſometimes ſo very quietly, and lie ſo concealed, as not to be diſcovered 'till diſcharged by ſtool: ſometimes they but too ſenſibly manifeſt their preſence; the body turns hard or coſtive, children ſtart in their ſleep, are conſtantly rubbing their noſe

noſe, are out of order in a morning, run water at the mouth, gnaſh with the teeth, nay have ſometimes convulſive fits; and a dangerous caſe it is if worms accompany the ſmall-pox and meaſles: we have then to deal with enemies which require quite oppoſite weapons. On the contrary, if no feveriſh ſymptoms attend, we need not ſcruple to diſlodge them: Æthiops mineral has uſually here a ſalutary effect, and to children ſomewhat grown up mercurius dulcis may be adminiſtered. Some pretend, that water, in which mercury has been long boiled, is of ſervice in this caſe; but on trial I never found it effectual. If worms cauſe convulſions by their bites, the evil conſequences may be obviated, either by the uſe of anodyne ſpirits, or Sydenham's liquid laudanum. If they lie quiet and ſtill, let the patient drink much ſalt water, and take pills of aſſa fœtida, myrrh, and balſam of ſulphur, which laſt they cannot at all bear. Schultzius mentions, that on uſing theſe medicines and mercurius dulcis, a vomiting has enſued, whereby not only worms, but a plateful of a tough ſlime, like the ſpawn of frogs, was thrown up, and that the convulſions

vulſions ceaſed at once. To prevent convulſive motions, during the uſe of theſe medicines, warm milk may be given to drink.

THE rattling in the throat claims alſo our attention. We muſt endeavour to remove it by vomiting and purging; and for this purpoſe nothing is better than the golden ſulphur of antimony of the ſecond precipitation; which may be exhibited from a fourth of a grain to a full grain; and for which oxymel of ſquills may be often ſubſtituted. If owing more to convulſions than to ſlime, oil of almonds, or ſyrup of violets may be exhibited with benefit.

IN the caſe of a cough and rheum, or defluxion, we muſt endeavour to promote perſpiration by a diaphoretic antimony; and againſt hoarſeneſs give oil of almonds, mixed with ſyrup of violets: as it is not ſo adviſeable to give directly at firſt any thing that ſhall promote a diſcharge, nature being by that means diſturbed. But after the rheum is over, you need not ſcruple giving it. If the noſtrils are ſtopped, which happens if children

children ſhed tears but rarely, the noſe is uſually rubbed externally with ſome ſoftening liniment, or ſneezing is excited by ſomething that gently tickles.

WHEN children draw their breath deep, have a ſwelling about the pit of the ſtomach, and the body hard and tenſe, ſo as eaſily not to admit the finger under the falſe ribs, they are then ſaid to have a ſyncope. This is attended with reſtleſsneſs, coſtiveneſs, and vomiting, nay with a fever and convulſions. The origin or cauſe of all this is to be ſought in the lower belly and inteſtines, puffed up with wind, ariſing from corrupted milk, ſour or new beer, from getting cold, and from errors in diet. The matter therefore ſhould firſt be corrected, and then diſcharged. The firſt intention may be effected by abſorbing powders, the laſt by a glyſter, and the lower belly at the ſame time rubbed with diſtilled oil of camomile or aniſe, in order to expel wind. But if the body ſtill continues coſtive, this may give ſuſpicion of an obſtruction in the meſeraic glands, which brings on tedious and lingering diſeaſes, and in which diſcutients are to be employed. Few

FEW children cut their teeth without pain, accompanied with other ſymptoms: they ordinarily come out in the ſixth month; though in ſome children ſooner. The fore-teeth come out firſt, and commonly in the lower jaw: the dog-teeth cauſe the moſt uneaſineſs, and the more, the greater the number coming out at once. This ſhooting of the teeth cauſes an itching, and at length pain; which children want to eaſe themſelves of by biting at whatever comes in their way; an impulſe this of nature, in which we can be aiding to them, by letting them gnaw at a rind of bacon; or if this be thought too common and mean, at an agate or other poliſhed body. To promote the coming of the teeth, the gums may be rubbed with oil of almonds, horſe's fat, or butter. When the teeth cauſe ſo much pain as to produce convulſions, we have a ſure, ſpeedy, and eaſy means of relief, and of furthering their coming out, by lancing the gums; the pain of which is very inconſiderable compared with that of breeding the teeth: a paſſage is thus prepared for the teeth, and the cauſe of the pain, and inflammation of the gums, removed at once; but ſhould the

miſplaced tenderneſs of the mother reject ſo ſalutary an operation, we muſt endeavour, by gentle anodynes, to allay the too violent convulſive motions. As almoſt always a looſeneſs accompanies the cutting of teeth, and a ſharp green matter is diſcharged; this ſymptom alſo claims our attention, and calls for abſorbents, in order to blunt this acrimonious matter: though ſuch a looſeneſs is preferable to coſtiveneſs, and therefore as little to be ſtopped as the vomitting.

THE ſmall-pox and meaſles, whoſe true origin ſtill remains involved in much obſcurity, are more generally the diſeaſes of children than of grown perſons; very probably owing to the ſkin of the former being very tender; and in fact we find that grown perſons of a tender conſtiution only have theſe eruptions; laborious and hard-working people, and the moors, whoſe ſkins are very thick and callous, remaining untouched. It cannot be matter of ſurpriſe to any that I claſs them among diſeaſes, to which they could have no claim, if, according to Dr. Hahn, they were in men what the bloom is in vegetables: but, in fact, they are the very reverſe; for vegeta-

bles

bles are never more briſk, ſound, and beautiful than when in bloom, which is the time of their copulation; and therefore I juſtly account the ſmall-pox a diſeaſe, and imagine, that a perſon perfectly ſound muſt, among other things, enjoy this prerogative to have had neither ſmall-pox nor meaſles. The learned treatiſe of our Dr. Fabricius on this ſubject merits our peruſal.

THE difference between the ſmall-pox and meaſles principally conſiſts in that the former come to ſuppuration, which the meaſles never do, as manifeſting themſelves only by a ſmall elevation and redneſs of the ſkin. As the ſmall-pox are not ſo bad in one child as in another, ſo at one time not ſo dangerous as at another. A fever, indeed, always accompanies it, and to attempt the removal of it would be egregious folly, as it is a bare ſymptom of the ſmall-pox. It is, however, always preſent, and retains the conſtant characteriſtic of a fever, which conſiſts in the encreaſed proportion of the vital to the voluntary motions; as a ſtronger pulſe, and a degree of laſſitude, with heat, eſpecially when the ſmall-pox come to ſuppuration, are obſervable.

At firſt it is not ſo eaſy to diſtinguiſh the ſmall-pox and meaſles from each other: but on the ſecond day the difference becomes manifeſt. If every thing proceeds regularly, the true eruption happens between the third and fourth days, continues 'till the ſeventh, from the ſeventh to the eleventh the ſmall-pox ſuppurate, and afterwards the pus diſcharges itſelf. During the eruption the hands and face are puffed up, and this accompanied with a gentle and ſalutary ſalivation. Phyſicians make a difference in other reſpects, between the ſingle and confluent ſort, between the windy, the watery, and callous ſmall-pox.

If the eruption happens with difficulty, we find the ſmall-pox attended with gripes, bleeding at the noſe, a cough and oppreſſion in the breaſt, nay with convulſions; all which, in ſome meaſure, happen after the eruption.

As moſt children are ſubject to the ſmall-pox, and their life and health are in danger, if happening to be a bad ſort; ſo inoculation has been deviſed, and experience has ſhewn, that moſt children, treated in this manner, come off at a very eaſy rate. The operation

is

is performed as follows: the child intended for the purpoſe is laid in bed, and after perſpiring well, matter or pus is taken from a child with a favourable ſort and in full maturity on the 13th day: this matter or pus, before it is cold, is carried to the child deſigned for the operation, whoſe ſkin is ſlit up a little, and the pus, after wiping away the blood, laid upon the wound, with half a hazel nut laid and bound thereon, to prevent the pus from ſoaking into the linen. An hour after the whole may be removed, and the patient gets the diſeaſe either on the ſame or on the ſeventh day at fartheſt. There is another practice beſides, which to me appears ſomewhat preferable; and this is the method of buying the ſmall-pox. The child, intended for the ſmall-pox, is ſuffered to go to another who actually has them. The vender aſks the buyer how many he wants, who anſwers five, nine, or fifteen, as there may be ſome myſtery in an odd number. The buyer then tells down ſo many pieces of money, as he wants ſmall-pox. This money the vender lays on the puſtules, 'till warmed and moiſtened with the pus; after which the buyer takes back his money, and directly binds the pieces warm

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on the places he would gladly have the ſmall-pox in.

THAT ſort is accounted a good and favourable ſmall-pox, which is few in number, well riſen, encompaſſed with a red ring, and that after eruption. It is better that the body ſhould be bound than looſe in the ſmall-pox; but for the ſtools to be regular as in health is a good ſymptom: on the contrary, a looſeneſs is always alarming; unleſs, after the ſmall-pox are ripe, a purulent matter is diſcharged. The confluent ſmall-pox, accompanied with a high fever, repeated ſhiverings, exceſſive thirſt, dryneſs of the throat, and toſſings of the body, as alſo with eruptions in the throat and internal parts, are dangerous. The ſame thing holds of that ſort which continues long, with a pale or yellow edge, and internally with a black or blood-red ſpot. The fever ſhould have no very unuſual or threatening ſymptoms, altho' it be ſomewhat heightened as the ſuppuration comes on.

IN my opinion moſt children die, if the ſmall-pox and meaſles are not of a bad ſort, only

only through the fault of the parents, phyſicians, and nurſes: either as being entirely neglected, and ſuffered to run about in the wind and cold air, by which means the eruptions are repelled; or kept too warm, whereby, indeed, a plentiful eruption is procured, but then attended with loſs of that ſtrength, which is neceſſary to ſtruggle with this enemy. It is much better that children be kept at a moderate pitch of warmth, and permitted to put themſelves in motion by playing in the room. As there is alſo in the ſmall-pox a manifeſt tendency to corruption, it is highly proper to give them acids at times, ſuch as preſerved ſour cherries, a ſlice of a lemon, acid herbs by way of ſalad, &c. All which, if carefully obſerved, I am fully perſuaded, there will rarely be any occaſion for a phyſician, any farther than to guard againſt the errors which may be committed in diet. A diſtemper ſo cr tical renders all violent means ſuſpicious: I therefore approve not of purging, much leſs of bleeding, unleſs in very extraordinary caſes, in highly plethoric grown perſons: in which caſe, however, a little blood only is to be taken, in order not to weaken the patient's ſtrength, and hinder nature's cure, which is

perſpiration.

perſpiration. Some adviſe a vomit in the beginning. This is ſalutary, if nature herſelf prompts to, and attempts it, and may be alſo promoted; but here the greateſt caution is neceſſary; as whoever pays any regard to men's lives, will never give children any thing ſtronger than oxymel of ſquills. After which he will be careful to keep up inſenſible perſpiration, not by heating, but by gentle means, ſuch as diaphoretic antimony. If the heat and thirſt cauſe uneaſineſs, he will attempt to moderate rather than ſuppreſs them by emulſion of almonds and nitre. If the ſmall-pox refuſe to come out, he will endeavour to promote, and not to hurry, perſpiration by the alexipharmic eſſence, or ſimple mixture; will give children a decoction of peas, in order to ſheath the ſubtle venom, and thereby the better adapt it for a diſcharge, and will directly, at firſt, guard the eyes againſt the noxious effects of the ſmall-pox, by the application of roſe-water, and other gentle means; and will allow children the greater quantity of acids, the more malignant the ſmall-pox; and laſtly, when the diſeaſe is fully over, will order a very gentle purgative.

THOUGH we cannot ſtrictly affirm, that the nerves of a child are ever much ſtretched; yet their degree of tenderneſs, and the thin ſkin which covers them, heighten the ſenſibility to ſuch a pitch, that the moſt inconſiderable twitchings excite ſtrong ſenſations, from which there ariſe motions in proportion to theſe ſenſations; and thus it is eaſy to conceive, that ſuch motions may exceed the limits of nature, and produce convulſions, from which you can never ſet children free, unleſs ſagacious enough to diſcover the cauſes; which, however various, have always their riſe either in the external or internal ſenſes: if in the former, enquire in which ſenſe the origin of the diſorder lays; and generally it is in the feeling, that principal and maſter ſenſe: from the circumſtances find out the part irritated; and, when found, firſt ſheath and then remove the cauſe. If the cauſe is lodged in the internal ſenſes, ſummon all your philoſophy to your aid, not that which conſiſts in a number of empty words, and frivolous diſtinctions, in order to expel thoſe falſe images or repreſentations, which threaten deſtruction to the body. The good opinion I entertain of the

phyſicians of our time, ſuperſedes the trouble of ſetting down at large the medicines proper in every caſe; as I muſt either be very prolix, or might apprehend, that the medicines preſcribed would be miſapplied. The time admits not at preſent of doing the firſt; and to give occaſion to the laſt, I might have but too much reaſon to fear, that children would be made unhappy; the very thing I have been all along endeavouring in this treatiſe to guard againſt to the utmoſt of my power.

FINIS.

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